The Authors Letter, or an Apology to all Miniſters, Paſtors and Teachers of the univerſal Church, be they of what ſect ſoever.

REverend Fathers and beloved brethren in the common faith and ſalvation publiſhed by our Lord Jeſus Chriſt the Son of God, to every Creature under heaven: You ſhall underſtand how that I was never taught the knowledge of Letters; yet let it not be judged by you preſumption in me to undertake to teach all the world, it being in no other ſubject then what every man knows himſelfe; therefore I teach no man, but bring to his remembrance.

Your ſervant was born of poor Parents, which could neither of them write nor read, neither had they care nor abilities to put me to School; none reſpected me, no friend in the world beſtowed on me twelve pence charge; the teaching I had was one fortnight by a Gentleman, a Miniſter that kept School in *Lincolns-Inn-field*, and then he dyed.

I have known what it was to get my bread by the ſweat of my brows ever ſince I was ſeven years old, and when I was nine, I was put to prentice, and it ſo hapened by divine hand, that my Maſter had one onely Son, which was a weak childe, and he kept him then at home, making him to read the holy Bible, having a School-maſter to teach him to write, with which I was ſo much affected, that like an Ape, I would be fingering the pen and ſcribble I knew not what, and when I had done, I would ask him what Letters they were like, and when he had told me I took great heed, though I ſeemed to mind nothing, it being the opinion of all that I was a block-head, and muſt be cut for the ſimples.

Yet on a ſudden I acquired the habit of making Letters, at which they were no little offended to ſee that I could write before I could read; it was not the neglect of my buſineſs that moved them to be angry, for he is now alive, and there are ma-

my that know I did usually double the task of an Apprentice, which gained me so much ill will among the rest of my Shop-mates, that they said it was pitty I should live to do two mens works; my Master gave strict charge that I should not handle a pen more, and I accordingly was watched, for none loved me, insomuch that one of my fellows shewing me one morning how to handle a pen, was by my Master felled to the ground, and my selfe sorely beaten. Thus I left that practice, resolving when my time was out to go to School, for I was young enough to learn all Sciences, but the necessity of the War forced me for a Souldier, and so all my purposes were prevented.

But they being ended, I returned to *London*, and betook me to my Trade, but all seats of work was filled with such company, that they seemed *Sodom* and *Gomorra* to me, their ribal and vain discourse did put my poor weak mind to infinite pain, so that contrary to the course of Trade, I betook me to a Chamber in a poor godly Womans house, who had one daughter that could read & feared God accordingly, meditating day and night in his holy Book the Bible; her pleasure was to bestow her selfe upon me to wife, of whom I begat six Sons, and she then dyed.

We being poor, sickly, and full of Children, was fain to labour day and night to keep the Woolf from the door, howbeit what time I had, I spent in the study of my own nature, for my wife, dear heart, she would but could not read for her children.

For thus I reckoned within my selfe, that there was but two wayes to find God one by relation, and the other by my own experience.

Thus I went on making Observation after my own fashion, that observation and consideration had wrought in me such a habit of mind, and made me to know so many rare secrets of nature, that when I did talk, people wondered at me, and though I was mad; others would adore me, and make me there. God whether I would or no, both which extreams troubled me not a little, and to prevent them, I have withdrawn my self from the society of men, and will never be known till my Lord come to bring to light all the hidden deeds of darkness; neither is there any need I should, having found a man that will be dili-

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gent in my business, whom I must trust as an instrument to communicate my mind, for my heart is ready to burst with the deep sence of the destraction of my Country, and all Christendom in general besides: I have emulation against the Prince of darkness, for he had done me much wrong in deceiving my friends and sweet companions with whom I was wont to delight my selfe in conversing about the great things of my God: and that wilde by which he deceived them with several others, through which he deceiveth the whole world, methinks is manifest to me, amongst which this is one that I observe, a fierce bitter spirit which one servant of the Lord hath against another, yet all seeming, and I think in very deed do with like zeal affect their Master, so that the point of the Controversie to me lies here, that they are ambitious who shal glorifie him most; as if a man should have many wives of equal affection towards him, as our Lord Christ hath sure, yet would they be at variance among themselves, and it were but for this, who did love him most, and be highest in his favour.

But let us be wiser, in our Husbands Fathers House are many Mansions, stately buildings, and room enough for us all; our Lord is no respecter of persons, him that loves most shall have most, and who that is none can tell, but our Lord will be judge.

Then I looked again, and saw that our dis-agreeing here, was the cause of our strife in all things, and reason told me that the effects would not cease till the cause was removed; then did I beat my head to find out the cause which I conclude to be. Thus, a wrong apprehension of God, in having too narrow thoughts of his boundless compassions, accompanied with the ignorance of his law, not knowing that that which is one mans duty, may at the same time be anothers sinne, having these errors in our minds, that God will be good to none but to such and such that perform such duties: which we know, albeit they may do many other which we know not, and they more excellent in their nature; but we see our duties, and not our sins, and grow proud, self-conceited; then stand further off, I am holier then thee: thus comes faction, sedition, and all heresie whatsoever, then we grow fierce zealots, compass Sea and Land to make Proselytes, though when we have done, we make them three times more the children of the Devil: To avoid which,

great

great inconveniences, and to reduce us to love and unity; let every man, if he please, do as I was forced to do, chuse himselfe a God, and be constant to his own Religion, then needed he not go a whoring after the gods of others, as I did too long my selfe, and went almost out of my wits to give them consent but could not.

Let me not be mistaken, as if I meant to take away the publick profession of God in the World; oh no, that is not my mind, then I never had had a God my selfe but my belly, had I not heard of him.

But this I would say, God nor Christ is not therefore my God, because they are the Gods of others; nor yet simply, because they are worshipped that which makes them mine, is a particular act of my own, faith multiplyed gains me, assurance, and interest.

And for my part I tell you truly, I do no more esteem of my Lord Jesus, for whom I would willingly undergo great tortures, if thereunto called b, ecause the People of this Nation swear Christ is there Judge and Saviour: And others cry up God, and Christ, and Heaven within them, all this signifies no more to me, then the Turks *Mahomet*, and his conceited Paradise.

But so farre am I from discouraging the publick profession of God in the World, that were there no wiser heads then I, I would tolerate all the heathen to use there liberty, and the Jewes should have their Synagogues, so they would grant us the same liberty to extoll and laud our God amongst them in there Country; yet I know Wine is strong, Kings are strong, Women are strong, Delusions are strong, but our God, and his truth, is strongest of all; and he that knows God, and is firmly perswaded of his interest in him, need no more fear the power of delusion, then he that knows he hates a woman, and knows also that he hath no venereal humour in him to provoke him to concupisence, then sure he knowes he may look on a woman and not be affected with lust.

But he that knowes not this, let him take heed how he goes among them, for he had better trust, if he has a whore to his wife, in bed all night with the veriest Whoremaster under heaven, then trust himselfe with his own false heart in their assemblies; else, I say, they will deceive him; Wine is strong, Kings

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are ſtrong, Women are ſtrong, Deluſions ſtronger; yet our God and his truth is ſtrongeſt of all.

And to manifeſt his excellence, Had I the ſtrength of Angels, and the wiſdome of *Solomon*, I would ſpend it every mite.

Now Reverend Fathers, ſet me crave your clemency and gentle conſtruction of ſome uncouth and unſavory words, which in this Treatiſe may ſeem ſtrange to your years: 1. Becauſe I am no Scholar. 2. Becauſe I am a man of much buſineſs and could not ſtand to ſtudy words, but uſed ſuch as were in my mind.

3. My intent was, that this Pinnace ſhould go a great voyage, and meet with all the ſtormy conceits and imaginations of men, therefore I fraighted her according, ſo her Hul be ſound and do not leak, I care not by how much ſhe is beſmeared with Pitch or Tar.

4. I have been a Traveller by Sea and Land thirteen years, I ſought me a God, addicting my ſelf to no faction in Religion, but went up & down picking up every ſcattered corn & ear of truth as nigh as I could, treaſuring them up in my memory, for I knew not how to uſe a Book till within theſe three years, in which time I learned great experience of the nature and humours of men in general, which makes me ſhape my words according.

5. I have alſo been a great company keeper, the deep ſcene of other mens ſins, and hope to deliver them, leading me thereunto; which pity moved me to go into Alehouſes, and aſſociate my ſelfe with drunkards and pot-companions, with whom I would be hail fellow wel met, ſo long as I lift my ſelf, and would pleaſe there humours with ſome delightful ſtory that I had in my budget, until I had affected their hearts with love of my company; then could I ſay what I liſt to them, and they would hear me then with meekneſs and a ſad heart, with ſerious acclamation would I cry out unto them againſt ſinne, and ſhew them the evil of it, and how it ſtill deceived us, promiſing us joy and pleaſure, but never was ſo good as his word, and what a great evill we had done our ſelves at this time by miſ-inproving it, for which we muſt give an account; and who would ſerve ſuch a Maſter that alwaies promiſed that which they could not perform.

Thus much conviction have I wrought, but converſion you know is not the work of a man, nor yet of a day.

This

This being the end I aimed at, their good, not their good Ale, I may not call to men to accuse me, because now they know me not; but let the Devils charge me with once being drunk in all my life if they can: This being considered, I hope it will be sufficient to make you to think that your servant is no *Ishmalite* to have his hand against every man, but rather one of the sweet Spirit of Jesus, who according to the will of God would have all to be saved, and to come to the knowledge of the truth, and did therefore indeavour to become all unto all, on purpose that he might win some.

The unknown servant of God and friend of nature.

Your servant as you are Christs.

To

THE EPISTLE TO THE READER.

Christian Reader,

THat either doest in a good degree know thy self, or willing to learn, for to no other will my speech be profitable; thou shalt understand *Nosce teipsum*, the great Oracle of God in Nature, the total sum and subject matter of all formal Divinity, is here in a figure, in some degree, presented to thy view; by one who hath proved his own words by his experience, who having no greater ambition in the world, nor indeed knowing nothing that is of so much moment, as for a man certainly to know, or throughly to be perswaded in his own minde, and to know where, and by what means he may expect without wavering, his eternal felicity, which truly is nothing else but the knowledge of God here by faith, and the actual enjoying the fruition of his blessed presence in the world to come.

For though it be too true, that there are a company of sensual inconsiderate Creatures, rather beasts then men, which do seem to content themselves in the things of this life; and when they

they dye, think and say, there is an end of them; neither are they without, learned other to warrant their opinion; for as it is recorded of Pope *Leo*, who himself being moderator, in a dispute of the immortality of the soul, concluded thus, it began of nothing, and in nothing ends.

But sure I am, that this conclusion will never satisfie any considerate man; who must needs be so far convinced of the vanity of things here, that was it not for hope of a better life, he would be weary, and despise this utterly.

Now I having been much conversant with such persons, and always a great admirerer of their conceited happiness, oft wondred my self, why I could not be so merry as they; now those Divine Doctrines which did lodge in my minde, told me, there was no reason to the contrary; for Gods service was perfect freedom, and his commands was not grievous, that the yoke of my Lord was easie, and his burthen light: But I found the quite contrary in my experience, which made me make the stricter search into my self, for by no means could I except against his Law.

And by examination I found, that my grief and trouble of minde did arise from my ignorance how to wear his yoke, and rightly to put it on.

Then did I seise wondering at the happiness, having found a way to make my self merry with such comforts they dreamed not of whensoever I do please; Which way in a word was this:

First, I laid hold of the Lord Jesus Christ by faith, labouring mightily to perswade my self, that he was the Son of God, the Saviour of the world, who indeed and indeed came from God, and brought from the bosom of his Father the good tidings of peace and reconciliation, unto all those that were willing to believe and forsake sin; which thing might be easily accomplished by the help of his Laws, and most holy and incomparable examples.

And here, Reader, I judge it will not be amiss to acquaint thee by the way, of a great obstruction and doubt that did arise in minde, Whether or no there was ever any such man, that did indeed come from God, or was intruth so holy.

But

But this doubt in me was thus ſalved, by my ſaying, I would believe the report and ſtudy, to frame my life after the example of what was written.

To which it was again replied in me, ſo I might like a ſelf-willed fool as I was, and loſe my labour and expectation when all was done: If ſo, ſaid I, then let be, it will be but Chriſt hath deceived me.

But my next ſerious thought was this, it is good for me to know what it is I expect from Chriſt, leſt it ſhould ſo happen, that he perform what he promiſed, and yet I be deceived in my own expectation; but the anſwer of my conſcience was this, that he would make good his word as he had ſaid, *That all who believe and obey him ſhould have eternal life*; for I doubted not but that God which gave to me this, could give me a better, and it pleaſed me well, to think that I had ſo great a teſtimony of his love, that he ſpare not his own Son, but gave him up to death for us all, to aſſure us, that he with him, meant to give us all things: And now, to the praiſes of his Eternal glory be it ſpoken, methinks I am now perſwaded, that neither *death, nor life, nor Devils, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate me from the love of God which is manifeſt in Chriſt Jeſus*.

Yea, I can truly outbrave the vaineſt, Carnalleſt wretch in the world, as I ſometimes do in ſuch a degree, that I my ſelf have incur'd the cenſure of being carnal; but I value not that I know my ſelf a little, and my God knows more; and by this I reaſon, ſhall carnal, ſenſual, ſimple people triumph in their conceited comforts, who by the rules of all reaſon, are every moment dropping into the gulf of eternal deſtruction, and ſhall not I triumph in hope, who by faith have intereſt in God the moſt high for my Father, Chriſt for my Brother, Heaven for my Habitation, and am every moment going thither; if they can be merry, I much more, but they are merry, and ſo let thee and I, or elſe know the reaſon wherefore that is right reckning.

Why ſhould we be ſad; is ſin the cauſe? let us repent, mercy is ready, God will not keep it from us, men nor Devils cannot, it lies not in their power: How comes it to paſs, that we have

not the ſenſe of it, ready to cheat us in all diſtreſſes, it is long of the Traytor within that is never contented, whoſe unreaſonable appetite the Devil uſes as his inſtrument to perſwade us againſt every thing, to the end we might be certain of nothing: He tells us all things are ſin, that by that he might inſlave us with a neceſſity of ſinning; he tells us that there is no ſin at all, that he might bring our ſoul inſenſibly into eternal thrale; but we will tell our ſelves, thus a ſinner I am, fain would be better, and will when I can.

Fare thee well.

The

CHAP. I.

OF Man in general, with a chief respect to his soul.

CHAP. II.

Of the two common Notions of the mind known to all, though under different names, about which names it is vain to dispute, or to go out of our selves, that is, to forsake our own Notions to judge of others; for if we know not the meaning of our own notions, how can we know the meaning of others, till we have made our own.

CHAP. III.

Of the most admirable free-power that God hath given man to dispose of himselfe within himself; in what manner the man doth please, and what distress the man shall indure from himselfe, that will have God for his portion.

CHAP. IV.

Shewing the course this man took to make himselfe a God, how he met with Reason, who ministred to his necessity; a discourse between Reason and the man, and what rules Reason propounded, by which he should learn his God to know, also himself, his friend, from foe.

CHAP. V.

The enemy being discovered, the man agrees with reason to fight against her, and how they overcame and bound her with Chains, wrought the man to peace.

CHAP. VI.

The man being wrought to peace, and finding the sweetness of it in himselfe, intreated Reason to direct how his Christian friends and Country-men should come into the same condition.

CHAP. VII.

How Reason answered, and shewed cause why this could not easily be, unless they would first do those things which in their conceits was impossible to be done. 2. To leave doing those things which in their conceit was damnable to be left undone.

CHAP. VIII.

Another Discourse between Reason, and the man of the grossenes of the particular errors, which is the cause of all Christian difference, and how they should be remedied with ease if men will themselves.

This

Of the Authour.

THe Author he will not be known,
Yet like him there is few or none;
He was never taught to Write nor Read,
But as his Genius did him lead.
And little did he think, God knows,
That he ſhould thus his mind diſcloſe,
But 'twas his zeal that burſt out right
To ſee his Country languiſh quite.
When as it lay within his breaſt,
To ſhew them how and where their ſouls muſt reſt,
In making God and Chriſt there own,
Reaſon their guide to him alone.
Now by his Figure thou ſhalt ſee,
Both what man is and what ſhould be;
If thou doſt caſt it in thy mind,
His life's divine as thou ſhalt find.
Then buy his Book, and it premiſe,
Uſe it in thy exerciſe,
The price will be but very ſmall,
And to the poor he'l give it all.
Before his God he doth this ſay,
Whom he doth ſerve both night and day;
His writing is no feigned gin,
But every word is true in him.

To the Paſtors and Teachers.

This Book's an Orchard, Here a Tree doth grow.
Called Experience, whoſe fruit is good to know,
It is his own, ſo heed be underſtood,
Prove it he will with his vital blood.
This Paſture is good,
Here your ſheep may feed,

'Twill

'Twill help the ſhepherds
If they ſtand in need.
Now if Elias *he be fed,*
And ſhould a Raven bring him bread,
Yet heartily his food he will eat,
And give God thanks if it be good meat.
But if you his Doctrine ſhould refuſe,
Yet know his labour he'l not loſe,
In ſpite of pride and her diſdain,
His Works ſhall never be in vain.
Slight not his words, although that he
A Scholar dare not ſay to be;
For ſhould we him a Scholar cry,
Few Scholars durſt his Art deny.

Of Man.

Man is a contradiction, ſo I hold;
Made of beſt and baſeſt mould:
In him, as in a Glaſs we ſee
All things that were or ever ſhall be.
If thou to any man adheare,
Let not his intereſt be in cheare,
For if his Miſtreſs ſtand him by,
Make thou no doubt the man will lie.
Now ſith 'tis ſo, thou careful be
Selfe gets not upper hand of thee,
Thrice happ man if thou ſublime
Thy carnal ſelfe to ſelfe divine.
This thing may ſoon with eaſe be done,
God will aſſiſt thee with his Sonne,
And reaſon he will ſhew thee how
Thy God, thy Chriſt, thy ſelfe to know.

Reason I cannot thee define
But next my God thou seemst divine,
Angels do by thy order stand,
For so my Lord doth them command.
By wisdome all things govern'd be,
As thou in holy Writ mayest see,
Of all the virtues reason is King,
Without him thou canst do nothing.
Let prudence in thy mind still be,
As thou intend'st thy god to see,
For if thou hast not this same grace,
In thee he will not take a place.
Be sure that now thou follow him,
Shoon faction, superstitious man of sinne,
He loves the scarlet purple Whore,
'Tis he builds Babel, bominable, more.

That is the old man in us of whom S. *Paul* writes, called, *the body of Death, the Antichrist.*

The

The Epitome of a New Man; or a Leaf from the Tree of Life, to heal the bleeding Wounds of the Nations.

CHAP. I:

Of Man in general, with a chief respect to his soul.

I Will not here trouble your mindes with the various distinctions and opinions which the learned have concerning the Soul and its parts, but leave them to their consideration, who have little else to puzel their heads with: We are poor men, and must busie our brains about the necessary care of providing for our wives and children, and have something else to do then to dive into the Abyss of words, into which whosoever falls, let him take heed that he be not drowned; but I shall come down right to the matter, and fix my discourse to those two notions which I am sure to finde in every man, and speaking to that, I am sure to speak something: Neither dare I go about to anatomize the Soul or Body, it is a work too ponderous for me; not but that I think I know as much as some others, who profess more skill, and have had as many conceits in my head, having made no little search after her going in my self, and in the writing of others: for I now paused but a little, and above twenty Authors came to my remembrance, who have all written of that subject; but they are not all of a minde, therefore I cannot believe what they say, now I being no Scholar, have no further insight in these things than an or-

dinary man: And as for my own opinion, I dare not write, because I have no rule to prove it true to thee, and it would be no small piece of presumption in me, to assume the knowledge of that, vvhereof the greatest vvits in the World confess themselves to be ignorant, for there vvas never any yet that ever I read or heard of, though they took much care and pains in cutting and slashing the body of man, and have found out the use of every Organ, but they cannot tell what the soul is, nor by what Organs she moves.

Des Cartes tells us, That it is united to all the partes of the body joyntly, and that there is a little carnel in the brain, in which the soul is scituated, and there exercises her functions.

But the same Author tells us, that it is an error to believe, that the soul gives motion and heat to the body; Death comes not, saith he, by reason of any defect of the soul, but onely because some one of the principal parts of the body is corrupted.

But others say, They cannot find where the soul is, or whether she be organical or no, and in the brain which is termed the seat of reason, they say there is nothing more to be seen, then what is in the craney of a beast; this I will conclude with an ingenious Scholar, We are men, & we know not how there is something in us that can be without us, and will be after us; but of the passions of the soul, and of the universal nature of man, *Des Cartes*, together with many a learned Writer, doth distinctly treat, in whom thou mayst find every thing incident to the body of man with their proper and improper names; I say improper, because we know nothing properly, much less then can we give a demonstration of them to others; if thou like them not, use thy own liberty, impose new ones, let us do as *Adam* did, call every thing as we list our selves, onely let us be constant to our own notions, else we may live the age of *Methusalem* and not know one thing from another, nor our right hand from our left; now I would have thee save all this labour, contend not about words, but let every man use his own dialect or speaking, and now hear what is said from within you.

CHAP.

CHAP. II.

Of the two common notions of the mind known to all those under different names, about which names it is vain to dispute, or to go out of our self; that is, to forsake our own Notions to judge of others; for if we know not the meaning of our own notions, how can we know the meaning of others, till we have made them our own.

OH, oh, oh, my dear friends and Countrymem, 'tis known unto you, and unto all and every individual Son and Daughter of *Adam* that is this day under heaven, that there are two potent Powers within you that do continually strive and contend one with the other about the good of the subject in which they do inhabite, *viz.* your soul and body, even as you see the people of the Nation about the good of the Nation, so both these equal and alike pretending your welfare and felicity.

Now let me say, that there could be no War, no Division or Contention without, if the inward War were by you rightly managed; had every one so much spiritual prudence in exercises, to know your friend from your foe within these Wars and tumoults would soon cease, and be slighted as a thing that did not concern you, but you would find such a sweet harmony and content in your own breast, in living the delightful life of reason, and injoying the peace of your own mind which would prove to your content little less then a Paradise, yet let me adde, that God himselfe would delight to dwell amongst us. Powers they are, but what else to call them I know not any otherwise, then as the learned have stiled them, some calling them the power of God, or of the Devil, or more properly, the spirit of God, and of the Devil; others the good or evill genius.

The Philosophers, they consider them as two likewise, though differing in their names, calling them thus, the power of nature, or the power of humour; what they are we know not, but wonderful things are by them effected, that is evident; and holy Writers give them various appellations, but still meaning the same things, as the *new and old man*, Rom. 6. 6. Ephe. 2. 15. *The flesh and the spirit*, Joh. 3. 6. and sinne which is a thing contrary to nature, sense and reason, is by S. *Paul* called, the bo-

dy of death which was in him, and put him to ſo much care and pains by diſcipline to keep in ſubjection, *leaſt whilſt he was preaching to others himſelfe might be a caſt away*, 1 Cor. 9. 27. O learn of him that had the conſtant care of all the Churches affecting his mind, well might he cry out as one over-burthened, *to be delivered from the body of this death*, Rom. 7. 24. When we are charged with nothing but the care of our own ſouls and families, and yet are ſwallowed up and drowned in ſinne, but through Chriſt he was delivered, and ſo mayſt thou if it be not thy own fault, *Sinne ſhall not have dominion over thee*, Rom. 6. 14.

Secondly, This body of ſinne or baſe humour, contrary to nature, according to Philoſophy, is by S. *Paul* called the *man of ſinne*, or the *Antichriſt*, Theſ. 2. 23. with which every Sonne and Daughter of *Adam* is is really poſſeſſed, as well as the Pope of *Rome*, or the Miniſtry of *England*, and that whore ſpoken of *Revelation* the 17. *The firſt ſitting on many waters, againſt whom the ſeventh Angel powred out his viol*, may be as well interpreted of that common Strumpet, the intereſt of this world which lodges in every one of our hearts, as of any thing I can imagine, ſee elſe *verſ.* 15. *The waters which thou ſaweſt, where the whore ſitteth, are Peoples and Multitudes, and Nations, and Languages*; and who knowes but this might be the time for God to put it into our hearts to fulfill his will, and give this our Kingdom to the beaſt, I mean, the intereſt in this world to be diſpoſed on by them in whom the beaſt raigns as we judge or think.

Let us ſee the word of our God fulfilled in us, which we ſhould undoubtedly do, if we did but know and conſider our ſelves.

Good Chriſtians, as you love your Lord, forget the world awhile, it will leave and forget you elſe ere it be long, you cannot imagine the unſpeakable comfort of ſo doing; remember our Lords Kingdom was not of this world, and ought we not to be Pilgrims and ſtrangers here; do we not ſeek and expect a Country, with a City whoſe builder and maker is God, if this be it that you none have, let who as will take all for me, I care not how ſoon.

But methinks I would tell thee a little of my opinion, what I think of theſe beaſts ſpoken of all along the *Revelation*, but I doubt thy eyes will hardly ſee my meaning, but I will ſhew thee,

as

as well as I can in a few words.

1. We have, *Chap.* 4. *verſ.* 5. 6, 7. four beaſts deſcribed with their formes and faces; here we have a Throne likewiſe mentioned, and a ſea of glaſs like unto chryſtal. Him that ſate on this Throne, was to look on like a Sardine, or a Jaſper ſtone; and round about this Throne were twenty four ſeats, and upon the ſeats twenty four Elders ſitting, cloathed in white Raiment, and on their heads Crowns of Gold, and in the midſt of this Throne mark this, in the midſt of this Throne, and round about this Throne, were alſo theſe four beaſts full of eyes before and behind, each of them having ſix wings full of eies alſo.

We ſee what the work of theſe four beaſts were, *verſ.* 8. 9. and all along to the 15th Chapter, they joyned iſſue with the Angels and Elders, to ſerve them in the exeeuting of their miniſtry, by which they miniſtred unto God, and the lamb day and night reſting not, ſaying, *Holy, holy, holy, Lord God Almighty*, and in the 15th Chap. and *verſ.* 7. there one of them is ſaid to give unto the ſeven Angels ſeven golden Vials full of the wrath of God, which we may ſee poured out in the reſt of the Chapters; likewiſe thou mayſt ſee in *Chap.* 4. *ver.* 5. mention made of ſeven bright burning Lamps, which are there interpreted to be the ſeven Spirits of God; now all the queſtion will be this, what all theſe do ſignifie, or rather what concernment the ſignification of theſe, or any of theſe is to thee and I, if they concern us not, why do we beat our heads about the meaning of them, if they concern us, how and by what meanes ſhall we know in what particulars.

And now for my part, I am no Prophet, nor no Prophets Son, nor yet Scholar, and to my knowledge I never heard Sermon, nor read nor heard read any kind of Comment on this Book; and for others minds, I know them not, therefore of neceſſity muſt ſpeak my own or ſay nothing, both which I can do with few words, I have heard men ſay at random, that it is a miſterious piece, no man living knows what to make of it; in this I am perſwaded they ſpeak their own experience.

Therefore do I preſume to tell theee a little of mine, not that

I would for all the world say, that what I say, is the minde of the divine Author, for that is too sublime for me.

Yet when I have been, as sometimes I am in the depth of serious meditations.

1. Viewing and reviewing intellectual speculations, contemplating about divine Objects, I have seen a glorious Throne in my own mind, or within me.

2. Him that sate upon this Throne, in me hath been far more amiable in my eyes to look on, then a Sardis or Jasper-stone: could I see him alwaies, I would wish no other heaven.

3. This he signified to me by the twenty four Elders, which I find to be a Metaphor of Government, having some alusion unto the Elders, by whom the people of Israel were governed, which shewed me, that if ever I meant to behold him, and have his glorious Throne erected in my understanding, I must be obedient to order and Government.

I have seen and heard within me, Thundring, Lightnings, and terrible voices, which hath made my poor soul oft amazed, and tremble and shake with horrible fear and astonishment, far worse then ever any thunder or lighining without did, or I think can do, for when I hear that, I constantly rejoyced to think it is but a flea-biting to what I have known in me.

I have also seen the light of those seven bright lamps, the seven Spirits of the everliving blessed God, to wit, the seven most famous Arts and Sciences, whose influence is great in or on the minds of men, whose bright resplendant beams, the eyes of my dark understanding are not able to look on, how much lesse then can I discribe what they are; yet this I can say, though I know not what the Sun is, this I know, it is the instrument of life and light, without whose influence all we poor mortals would freeze stone dead in half an hour.

So likewise these seven most famous Arts are the instruments of all the life and light of knowledge, the feet and eyes of my God, with and by which he goes throughout all the world, teaching and inlightning the Sons and Daughters of men in their degree, whose instruction whoever he be, that either presumptuously or ignorantly slighteth, and will persevere and be true to his principal in so doing, what ever he be, look to himselfe how he can any other way, I will cause him to kill himself within nine

dayes

dayes, mark what I say, I will cause him to kill himselfe in nine dayes, his God whatsoever he be, shall not deliver him out of my hands; let that man single himselfe out, and I will meet him, if I make not my words good in him, let the Parliament, or what power soever, crucifie me for a deceiver &c.

I have also seen a sea of Glass clearer then Chrystal, which sea I call the transparent aire, through which I behold all terrene earthly Creatures.

The four beasts full of eyes before and behind, are to me the epitomy of the four principalls of nature, of which I, and all animales living are made and constituted, which if well heeded and kept in me in their own proper sphere, with the helpe of the light of the seven lamps which ever burns, would cause me to serve God and his Lamb, as we see these four beasts did all along, yea at last I should not faint in singing halelujah, and giving them glory for ever and ever.

I could go on and tell thee who the other three beasts are, for I know them too well to my sorrow, I can call them by their names as I can any man I know; and as for the two witnesses I know them right well, since by the power of the first beast that rise out of the bottomless pit, in me I slew them, and let there dead bodies lie in the streets of my most unreasonable carnall affections, which is that spiritual *Sodom* and Egypt in me, where I crucified my dear Lord that bought me; and had not the spirit of life from my God entered into them afresh in me, I had perished eternally, and been killed for offering such violence to them, by that holy fire that proceeds out of their mouthes, together with those deep delusions, that these three monstrous beasts would have perswaded me into, but I hope there raign is at an end in me, by reason my God is come into me, and hath judg'd my great whore, who hath deceived me and made me often drunk with the wine of her fornications; but when she is utterly destroyed, then and not tell then shall I sing Halelujah's, but then I will be glad when the Lord omnipotent shall raign in me; oh how shall I rejoyce when I know my selfe to be indeed and indeed the Bride, the lambs wife, by mine apparel, being arayed with fine linnen, clear and white, the simplicity and godly, sincere righteousnes of his Saints, *Chap.* 19. *v.* 8.

Object.

Object. *Thou wilt say, I have told thee a fine dream; but what doth this signifie as to the mind of the divine Author; or how will this any way profit thee?*

Dost not thou know the Authors mind, and how to apply his words to thy use in particular, it is folly to flatter, I much less can tell.

This is my dream, as thou saiest, if it like thee not, dream thy selfe and spare not. I will not contend with thee about the nature, though it may be I can make more use of my dream then I can of thine, or of any other mans beside, and will esteem it best for all thee, because its best to me.

And whereas thou askest what profit this is to thee.

I ask thee, what if *John* was in my person, and should make a speech unto thee, and open all the particular heads about which there is so much dreaming between the Church of *England*, and the Church of *Rome*, as also those which are called fifth Monarchy men, together with Learned *Feak* and *Rogers*, and many more that I could but will not name.

Imagine he should utter himselfe in these words, saying, We were all Dreamers, and devisers of lies, and when we had done, fathered them upon him, making the world believe they were his thoughts, thereby gratifying the Devil our common enemy, prompting our own false deceitful hearts in envying and hating one another, raising Contentions, Disputations, and Controversies about we know not what, thereby destroying the peace both of our own and others souls, and that which the Church of *England* sayes concerning the Pope and his Clergy of Priests and Jesuits, and we one of another, is true in us all, *viz.* that when the 5th Angel sounded his Trumpet, *Chap.* 9. opening the bottomless pit, out of which there arose a smoak as of a furnace, insomuch that the Sun was darkned by reason thereof.

What if he should say this pit was our bottomless hearts, filled with groundless bottomless imaginations, with which we made such a horrible smoak both in our own minds, and in the mindes of others, that neither we our selves, nor those that look on us, can behold the bright beams of the Son of Righteousness shining within us.

Would you be angry with him for speaking so plainly, if you would I would not, but with humility confess it is true in me,

and

and I think it is so in you; do not think that I speak of ill will: for I have so much affection in me yet, that will command me to lay my hand under the worst of your feet at any time to do you good?

But what if he should say, we were full of those unclean spirits spoken of *Chap.* 16. which were manifest when the sixt Angel sounded his Trumpet, who like croking Frogs and Locusts, comes insensibly out of our bottomless hearts through our mouthes, while we are under the power of the Dragon and the beast, they being the spirits of Devils make us propheſie lies, by which we corrupt the earth and them that dwell therein.

Could we bear this, should we not bring his own words against him to defend our selves, and lay the fault on others.

If you would, I would not, but humbly confess it is all true of me: but indeed I never gave my consent as I know of, to preach up miracles & lying wonders in all my life, as many that I know, and could instant have done, whose experiences must needs often contradict them; if they would consider them; therefore I will say nothing of the little Horn of the North, expounded by our learned Divines, to be meant of *Oliver* Lord Protector, of late memory; Nor yet of Christ's coming to raign on the earth in the year 56. which thing the asserter was so assure of, that one to my knowledge in *Canterbury*, slighted his Shop, and Trade, and Wife, and Family, going up and down to preach this most true Doctrine, and turn'd an arrant Rogue at the last, others neglected the taking of Leases for any longer time, being formerly possest that Christ would come, and there would be no more need of houses.

And for that little Horn of the North, his death hath put a period to that controversie, and give all those Learned Expositers the lie to their Teeths.

And believe me, for I would not swear but so far as I know my own mind, let God damn me if I lie; methinks I had rather be thrown into a Lake of burning Brimstone, then be given up into the power of any of these three monstrous beasts; for though this last who is of the earthly descent, hath two horns like a lambe, in which he doth somewhat resemble the lambe my Lord more then the other, yet my curses light on him to chuse, I know what I say, I curse the beast, and a Christ within too, without being

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wrought with or from the consideration of a Christ without, that blessed Jesus I mean, which was born in *Bethlem*, and to the end that he might sanctifie me by his own blood suffered without the Gate at *Jerusalem*, to whom I will go when I go forth of my self, as sometimes I am fain to do to fetch in provision, else I think I should starve, for the place where I am forced to live, so long as God and Nature pleases, is barren like the Isle of *Patmos*, where *John* had all these heavenly discoveries; in me grows nothing that is good, I have neither gras nor plant, but what was set and sown with the seed I had from without me, neither will it grow unless I am careful, and take great pains to nourish it, which I am forced to do, knowing that if I go to market without ware, I had as good whistle in my fist, as think to take money; nay, if I should intrude my selfe to the barquet of the great King, without I carry a wedding Garment with me, the King himselfe will find me out, and cause me to be bound and cast into utter darknes, where is nothing but weeping and wailing, and gnashing of teeth.

But Lord how much good it doth me, to think that I have a visible Christ to go to at any time, from whom I can have any thing; I want for nothing, wine and milk without money, and without price, yea eye-salve to anoint my dim eyes, that I can see how to curse and crucifie all the invisible Christs within me, and to send them to the bottomles pit from whence they came, by the helpe of my God, in spight of the Devils name; but be ru'd by me, and we will leave of dreaming now, & this hellish art which the Devil hath taught us to go out of our selves, to finde false in others, and overlook our own at home, onely to get our selves a name or intrest in this world; were it not so we should never do it.

A pretty cheat, I have excellent skill in other mens hearts, and know right well all their intents and purposes, or designs, and can give perfect instructions to others how they should order their lives, and govern their Families:

I know right well how the State ought to govern, how the Marriners should steer the Ship, though I never was at Sea in all my life, I have read something: I know how the Judge should do justice, how the Lawyer should plead, the Minister preach, the Carpenter build the house, how the Merchant should fraight his

his Ship for his advantage: I am also a Souldier, and have excellent skill in all point of Marshal discipline, and can marshal men into every form and figure that belongs to War.

Tush, I know how to govern all things but my selfe, and family, and in that I have no more skill then a Horse, neither have I any more command of my own heart then I have of a post.

But there is a third appellation or title attributed to these two Powers, by *Solomons* distinction, whose wisdom excelled the wisdom of all the Children of the East, and all the wisdome in Egypt. He calls the good power, otherwise termed the rational soul wisdome, and adviseth his Son above all things, *to get understanding*, *Prov.* 4.5,7,13. *Take fast hold of instruction, let her not go; keep her for she is thy life.* Wisdom is the principal thing, therefore get wisdome, *Wisdom is better then Rubies*, & all things that can be desired are not to be compared to it: & as for folly, or the fleshly part of man, called the body of death or humours, the animal or sensual soul, opposing the wisdoms, the rational soul; it would be tedious to cite the Scriptures that I could alledge to that purpose, I will therefore wind up all in one, to distinguish the difference as a sure rule of his experience, who had made greater triall of both then either thee or I can do, and found that wisdom did excel folly, as far as light excelleth darkness, *Ec.* 2.13.

But our new times have produced new names, some calling them thus, the light and dark sides of God, not much unlike the opinion of those Ancients, who conceit that there was a black and a white God, one having influence over man from the middle upward, and the other from the waste down-ward; others term this Power to seeds, after the manner of the Apostle, speaking, *Rom.* 9. concerning *Jacob* and *Esau*, *Gal.* 3.16. others, the light within them; but as I said at first, so now let every one please himselfe with his own dialect, and call things by what names they will, so that they be but constant to what they say, we will leave off contending any longer about terms, and with a joynt consent prepare our selves to fight the good fight of faith, and manfully to oppose our enemy within, which is to be managed by us against these four principal strong holds; let the enemy lurk either without or within, that is all one, we must eye him both waies.

1. Fight against vain disputation without, managed by others within, by thy own imagination the counterfeit of reason, and

for this know all labours be vain, if the end be either impoſſible or not worth the pains.

'Tis but ſaying thus; What will this profit me if it be true or falſe? ſo ſhalt thou not labour in vain.

2. Be ſure to fight againſt all Doctrines or inſinuations whatſoever, that have any tendance to unman thee, and beat thee out of conceit of thy naturall right, that rich grace of free-will, the chief Diamond in thy Crown, by means of which thou doſt manifeſt all the other excellences and graces given thee by thy immenſe Creator.

3. Fight againſt all inſinuations that fight againſt thy intereſt, that is the peace of thy own conſcience.

4. Fight againſt all that fight againſt Reaſon, let them call themſelves what they will, and ſay they are of God, do thou call them Gog and Magog, or the Devil, and worſe, for no words will expreſs their malice.

But all this is worth nothing, neither doth it amount to one mite more then what was at firſt aſſerted in two words, *viz.* that there are two potent Powers within that do contend one with the other about the ſubject in which they do inhabite our body and ſouls, and I am ſure they are not both our friends, therefore let us be careful which we cleave to.

Thus thou maiſt ſee the ſtate of wretched mortals life,
That he muſt conſtantly reſolve to be at ſtrife,
At ſtrife he ſtill muſt be againſt his inbred foe,
I mean his appetite which ever ſeeks his woe.

CHAP. III.

Of the moſt admirable free power that God hath given man to diſpoſe of himſelf within himſelfe, in what manner the man doth pleaſe, and what diſtreſſes the man ſhall induce from himſelfe, that will have God for his portion.

SInce we are by the ordination of the great God made Lords of our own affections, that we may chuſe which we will cleave too, though we by meanes of our own wretched idleneſs, know not which to chuſe, but ſuffer our minds to be crucified between two intereſts, whereas if we were men, we ſhould reſolve

to

to ſtick to ſomething; if God be God follow him, but if *Baal* be God, let us follow him, 1 *King.* 18. 21. if the fleſh can make us happy let us ſerve it, and fulfill the luſts thereof: we do but torment our ſelves, for we cannot ſerve two Maſters, the World and God, are intereſts utterly inconſiſtent one with the other; and believe this whoever thou art, 'tis at thy choiſe, whether thou wilt ſerve God or no. I am ſure he ſtands not in need of thee, neither cares he for any to ſerve him but ſuch as are willing: if thou canſt get a better Maſter take him, thou ſhalt have his free conſent; thou maiſt if thou wilt hate him, and his people, as too many do and have done, if it tends to thy advantage, do it, I will bear thee harmleſs before my Maker, be conſtant to thy own intereſt, whatſoever thou by thy actions makes it to be; waver not, nor ſuffer thy mind to halt and hang in diſpence between God and the Devil, light and darkneſs; let either the animal or the rational ſoul have its will, and all will be quiet; but if Reaſon raigns it will be a laſting peace: chuſe one, its not ſo hard a matter as it is made, to decide the difference, 'tis but asking thy own heart what it is that ſhe deſires, and truly ſhe is not a ſhamefac'd Gentlewoman, nor meal-mouth'd, but will tell thee her mind plainly, if you will but vouchſafe her a ſerious hearing; ſhe will tell thee, that all thy labour is vain that thou takes, thinking to pleaſe her with worldly trifles, ſhe will prove this to thee by thy own experience in few words, but asking thee this queſtion, what hath all this vanity profited her, what was yeſterdayes pleaſure more then the day before; and what are they both now? doth not three dayes ſorrow make make her forget all the comforts that ever ſhe had; and if Reaſon did not help her in this exigent, would not ſhe diſpair and cauſe thee to hang thy ſelfe. She hath ſo dainty an appetite, that none leſs then God will pleaſe her; ſhe is vanity her ſelfe, and loves certainty, but here ſhe can find no ſuch object to fix her eyes upon; alas, ſhe is not ſuch a fool as we make her, but doth plainly perceive the emptineſs of all things under the Sun, in theſe two reſpects: 1. They are all inſufficient to perform what they promiſe and would willingly do. 2. They are diſhoneſt and unconſtant, and will not do that good for us which lies in their power; but I muſt not be large, but if thou be wiſe pleaſe thy ſelf now, all the world and every individual ob-

ject

ject therein is at thy choise. What, time passes away, say, wilt thou have a God or no, or wilt thou be without him to all eternity; thou maist injoy thy selfe without a wife, and live happily, better then with one, so mayst thou woman without a man, but without a God none can.

I say, thou must have a God, though it be but a God of clouts for there is not any one faculty of thy soul that can be exercised without an object, either in opinion or in reality; if so then, let us consider what manner of one he shall be, imagine we were now chusing our wives, by which rule I was forced to go, when I had spent my spirits and wearied my selfe from one sect to another, to find one my self a God, inquiring of this man and of that man, at last of every man, what God they served, and how he would be worshipped, to see whether it was possible for me to serve their God or no; and believe me, I could never find in all my life two men of one opinion, but they differed in some material circumstance or orther, which filled my mind with more then a thousand cares and doubts, insomuch that at length I fell almost into dispair, fearing that I should have no God at all; but in the midst of these anxieties of careful sad thoughts, it came to my mind to chuse my selfe a God, I could be but damned for presumption, which motion pleased me well, then I began to take courage, and so studied what manner of one he should be, in whose presence I could dwell for evermore; and in this business the main work I had to do, was to make my own false treacherous heart be constant to it selfe, which when I had security of, and was satisfied, she often telling me, that she would now be contented with any God I thought good.

O this being done with little pains, taking in the two Books of God, *viz.* my own nature and Scripture. I was compleatly furnished as to a God, according to my own hearts desire, insomuch to the glory of my God be it spoken, I have no need for any man to teach me to know my Lord; thus by the helpe of these two naturall Notions which I found within me, have I made my selfe a God, in whose presence I more long to be, then ever I did for my wedding day; but he is not such a God who of his meer will and pleasure damns men, because he will damn them without any respect or consideration of their doings simply, in respect to his own decrees: Oh how the thoughts of

such

ſuch a God did aſtoniſh me, I was not able to caſt them in my mind, but choſe rather to have no God at all, and to live without the opinion or thoughts of God in the world, let no man raſhly blame me for my impiety in ſo doing, for reaſon told me, him that made the way muſt go in it, and that it was no unkindneſs in one of the Kings of *England*. whoſe Queen to make her ſelfe ſingular, deſired that every Woman might have her right breaſt cut off; Madam, ſaid the King, I muſt begin with you.

Juſt ſo dealt I vvith my Miſtreſs, elſe I might have had a God as well as others, a great while ago, for ſhe loves ſingularity as well as any Gentlewoman under heaven, and would have had a God like her ſelfe; but ſhe pleaſes not me, neither durſt I truſt to a God of her chuſing; but if any man vvill yet judge me, let him ſet himſelfe in my place, and look on God with the ſpectacle of this opinion as his own, it may be he may do vvorſe, then what he condemns me for; for if tradition or relation be true, I have ground for ſo ſpeaking. *Francis Spiar*, as I have heard, out of an apprehenſion of God being his enemy, was ſo inraged, that he wiſhed himſelf above him: and ſome others in my dayes vvhom I can but will not name, one eſpecially, who giving way to the Devil, vvas over-powred, and in the depth of melancholly conceited her ſelfe to be the childe of perdition ſpoken of, *Theſſalonians* 2.2.3. and ſo preſently through the force of her imagination vvorking within her humour, drevv on her mind the ſence and torments of Hell, crying out againſt God with curſed execrations, vviſhing her ſelfe in his place, that ſhe might be revenged on him, ſhe would make him to feel vvhat ſmart ſhe indured, but through mercy I prevented this in me, by beginning the world anevv, ſtripping and diſpoſſeſſing my ſelfe of all thoſe painted Robes vvhich cuſtome and tradition had cloathed me vvith, and making my ſelfe a God with whom I ſhall never be diſpleaſed, though he damn me, I vvill bear him witneſs to all eternity, his cenſure on me vvill be juſt.

And now I will ſing this Anthem of joy
In commendations of my God,
And in deſpite of all others;

All

All other Gods I do deſie,
But ſuch that hath eternity,
And live in everlaſting glee,
Knowing no woe nor miſery.

No other God of any kind
Shall ever harbour in my mind,
But I to him will ſhew deſpight.
Do it I will with all my might.

I ſcorne ſuch Gods be whom they may,
That doth not right in juſtice ſway,
And bring all things in good degree,
To thoſe that ſerve them faithfully.

I had rather have no God at all,
Then one to bring my minde in thral,
Without a God I will ever be
Except I have him whom I ſee.

The God to whom my heart is reſign'd,
Is ſweet and pleaſant to my mind,
O ſuch a God, ſo good is he,
The like to him there is none can be.

Which makes my ſoul unto him truſt,
Knowing his will abide I muſt;
And if to Hell he would me throw,
Then unto hell I ſtraight would go.

But ſo I hope 'twill never prove,
My God he is the God of love;
Yet if to Hell he will me throw,
My mind ſhall never from him go.

Thus thou ſee'ſt I have got a God, I thank God, and would not for all the world be without him, as once I was, wherefore take

take heed to thy ſelfe, if thou haſt none as yet, how thou chuſeſt one, miſtake not in thy choices, for all miſery under heaven came from a miſtake; I am ſure there was never any evil yet committed, but the ground of it was a miſtake; was there ever any wilful ſinner, but firſt ſinned unawares; no certainly, miſtake ſpoils all, had not the Jewes been miſtaken, they would never have crucified the Lord of Glory.

But methinks I ſee thee very inquiſitive and netled in thy mind, muſing in thy ſelfe to know what manner of God this conceited fellow has got, wiſhing that thou mighteſt ſee him, to know how thou diddeſt like him, being as deſirous of a God as I, for all my prating; but wouldeſt thou have me tell thee who or what my God is, what good would that do thee, if thou didſt like him ever ſo, this is my comfort, thou canſt not ſteal him from me; neither will he be thine, but on the ſame terms as he is mine, and ſo I am willing to ſpare thee an intereſt with all my heart, my God reſpects no perſons, nor I neither; but to anſwer thee in a word, I know him not my ſelfe, my eye did never ſee him but as I imagine him, neither can do.

Neither could I ever meet with any in my thirteen years journey, as I told thee of, that could or would tell me who or what there God was, and how he would be worſhipped; whether they feared leaſt I ſhould ſteal him from them, or elſe be more diligent in ſerving him then themſelves. I know not, ſomething was the mater I could not learn him, nor know his ſervice from them; yet I made diligent inquiry of every Traveller, after a God, for I wanted one exceedingly, and they all ſpake their pleaſure ſome ſaid I was a fool, there was no God at all, but a ſuperſtitious conceit the Learned had deviſed, and put into the heads of the vulgar to keep them in awe, and to raiſe their own intereſt of Credit and fame, and to have the Peoples Purſes at their command, to feaſt and make themſelves merry, like a pack of knaves as they are.

Others ſaid, ſure there was a God, but he was ſo ſublime and high in his own injoyments, that he regarded not, nor took any Notes of the affairs or tranſactions of men.

Others ſaid, yes, he did and had by a ſimple act of the knowledge of himſelfe known and decreed all and every individuall act and thought of the Sons of men.

Others ſaid, no, this was falſe, as all the reſt, but indeed there was a God, but he had no ſuch knowledge, nor made he any ſuch decrees, but left men to the liberty of their natures, to do as they liſt themſelves, onely taking account of their actions, becauſe he intended to bring them to judgement after death, and to give proportionable rewards to every man according as his works ſhould be.

Thus I was at my wits end amongſt them, my God knows, and what to think I knew not, till I bethought my ſelfe of this new trick, *viz.* making my ſelfe a God.

Pray tell us how you did that, what, let us know ſomething, it may be we may like and follow your example; that which is good for one man, may be good for another, if it be divine good it muſt be ſo. I doubt thou wilt not for fear leaſt thou ſhouldſt be mad as I am, who away with this, you are not mad, beſides if you are, we are not to be ſure, neither do we fear that any thing that you can ſay, will put us out of our wits: Saiſt thou ſo my heart, then harke hither, for in truth I am not afraid to tell thee, nor aſhamed neither,.

Thus I did it, I ſaid to my ſelfe, ſurely there is a God, or elſe I am God without any more ado; but I am not God, *therefore*, thus I conclude a God, will that pleaſe thee?

I but what manner of God was that that you imagined, of which you talk ſo much of, how did you do that?

Firſt, I imagined or conceited a perſon in my mind, and becauſe I knew none that my fancy loved above a rare beauteous comely woman, I thought on her, and what a pleaſure and delightful happineſs it would be to have affection and ſtrength to injoy ſo ſweet an object, as I liſt my ſelfe to all eternity; but Reaſon corrected this firſt thought, and told me that men were more excellent and noble then women.

Which thing he proved by a teſtimony drawn from that high eſteem that women had of men above themſelves, which argued that there was ſome reall excellency in a man above that of a woman, or elſe they conceited ſo, for it is evident that they honoured them in their opinion, and for all there prating can do nothing like a man.

[Reader, I ſpake this in oppoſition to a mad ſect that I met with in my Travels, an opinion which taught thus, they were

were not men that did wear breeches, nor women that were Coates; but I know no proof they have for it, except it be this, becauſe ſome men let there wives wear the breeches] and becauſ I knevv vvomens opinions were unconſtant & light, I grounded nothing on them, neither did I liſten to their thoughts, but made my own inquiry more into my ſelfe, to ſee whether I had found ever ſuch ſvveet content and delight in the ſociety of men as I had of women, and I found I had a great deal more then reaſon told me, it was more proper to imagine a man in vvhom all thoſe rare excellent qualities I delighted in did exſiſt, then I lookt again among all the excellent men that I knew, to ſee whoſe virtues I loved moſt, and truly I ſaw that they were all imperfect, as there was one excellent quality, ſo there was a mixture of badneſs in the beſt, ſo that in brief, I could chuſe none of them for my example, to find out a God to pleaſe me.

I alſo caſt my eye inward, and looked on my own excellence, thinking to make that my God, for reaſon told me, that it was better to do ſo, then to dote upon the excellence of others; beſides, I had this advantage by it, I ſhould have a God at home, and need not to go out to look any as I had done.

But in this ſerious view, believe me, I ſaw my ſelfe to be vvorſe then the Devil by hovv much I had belied him to excuſe my own falſe heart, and am ſtill poſſeſſed vvith this deſire, rather that my God vvould give me into his povver then to my ovvn, ſo farre am I from making that my God.

Yet let me tell thee, that I have many rare excellent natural parts, that if they were polliſhed with the art of Learning, they would ſhine luſtrious in the eye of the world.

For I am a man of a comely countenance, ſomewhat baſhful, naturally of a modeſt behaviour, ruddy cheeks, and ruby lips, as they have been often called by my Goddeſſes.

And vvhat though I am poor, yet do *I* vvant no change of Garments, for *I* have four Suits of the beſt faſhion, made as nigh as *I* could after the example of thoſe four beaſts *John* ſhevved me. 1. Or that which *I* moſt eſteem, is of Cloath of Gold. 2. Cloath of Silver. 3. Pluſh, or black Velvet. The fourth is ſomewhat like white Sattin or Holland, but it is all beſmeared with menſtruous, ſo that if any any one ſee me in this, he will be

ſure to keck at me, though God help him, he hath no other Cloathes to wear.

Thus with the uſe of theſe Suits, *I* can metamorphiſe my ſelf into almoſt what ſhape *I* pleaſe: beſides, *I* have ſo much naturall art in Rhetorick, that *I* can place my vvords as I liſt my ſelfe, and can delude and intice the opinion of the vulgar to what I pleaſe; which thing I have much experience, not that ever I deceived any, let all the Devils in Hell prove this if they can againſt me; but I did it to ſhew them their weakneſs, how apt they were to be deceived, and what need they had to watch and beware of men, and to let no man deceive them; for had I been in good earneſt through blind zeal, as I was in jeſt, I had cheated them utterly, and brought them into many damnable errors.

For I will aſſure thee, before I put on my hairy Garment, I had ſuch skill that one would have thought I might have cheated *Jacob*, though he had the bleſſing; but I ever hated cheating, for fear I ſhould cheat my ſelfe in the end.

Thus in brief, I ſaw nothing in my ſelfe, nor in any thing elſe that was worth deſiring; but I hated life, and loved death; yea, lived dead as to ſence of things for ſome weeks together, pleaſing my ſelfe with theſe thoughts, that I had better never been, and being to dye, and never to be more, but to be ſcattered with the winde like the duſt to all eternity, then to have no better object to truſt too, and delight in, then what yet my eye had ſeen

And in the midſt of theſe ſad thoughts, my Lord Chriſt in all the robes of his divine virtue and love, was preſented to my view; and it was asked me within, what I thought of ſuch a God, could I delight in his company?

And then that curſed doubt haunted my Ghoſt, I could not tell whether there was ever any ſuch or no, it was ſaid from within me, *believe, and thou ſhalt ſee the glory of God*, but I replyed, I had been cheated too much already by believing, I would now turn *Thomas*, ſee before I believe any further.

But reaſon told me I was mad, and doted, what could I ſee no difference, nor diſtinguiſh between the objects of ſenſe, and the objects of faith.

He bid me read again my book of Nature, and asked me this

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queſtion, How I knew my ſelfe to be a man; nay, how I knew whether I had any being or no, or that I was ever born, or had Father or Mother; he bid me prove this without faith if I could: I told him I had ſence of theſe things, and that he talke like a fool; he bid me prove *I* had ſence at all, but *I* could ſay nothing but mum.

CHAP. IV

Shewing the courſes this man took to make himſelfe a God, how he met with reaſon who miniſtred to his neceſſity: a diſcourſe between Reaſon and the man, and what Rules Reaſon prepounded, by which he ſhould learn his God, to know alſo himſelfe, his friend from foe.

WIth that he laughed exceedingly, and ſaid, ha, ha, ha, have *I* brought you to nothing now; *I* ſee that you ſee your labour is in vain, none of the Gods of all the Nations will pleaſe you, and are you yet in the ſame minde you were in; would you now have a God; a God, yes, or elſe *I* am undone for evermore; then he ſaid, will you take one of my chuſing; *I*, with all my heart: then; ſaid he, you muſt follow my direction, do as *I* bid you, *I* ſaid *I* would, and thank him too.

Then ſaid he, come hither you doting fool, has God been with you all this while, and yet have you not ſeen nor known him.

But *I* denyed ſtiffly that ever *I* had ſeen him, and told him he would perſwade me out of my wits as others had done.

But he bid me read over my book of Nature, and turned me to this leſſon, bidding me view the difficulty and ſorrows *I* had gone through, asking me by what hand, and in what manner *I* was delivered; and before *I* had read this leſſon, *I* had more then a hundred witneſſes, accurring to my memory, all alledging and clearly proving a divine power above my ſelfe without me, exerciſed within me, ſo that *I* was convinced to the full, of theſe two moſt noble attributes, *viz.* Power and Goodneſs.

Then he asked me this queſtion, Whether *I* ſaw no wiſdome there, and *I* looked, and could not deny but I did, wiſdome, power, and goodneſs exerciſed towards me in the ſharpeſt of all his

his diſpenſations, though indeed I have felt many a bitter blow, not knowing what a dayes health hath been this ſixteen years to ſpeak of, but I value it not, ſince I knew it was the chaſtiſing hand of my Father, who doth all things for my good.

Thus having found theſe three Attributes in my ſelfe, I looked abroad, and reaſon ſhewed me theſe and many others, which I had no ſence of in my ſelf, as beauty, pleaſure, ſtrength, riches, honours; all which pleaſed me well, but yet I ſaw not eternity nor perfection in any of theſe; and I asked Reaſon to ſhew me that, it being the chiefe object of my deſire; but he told me, he could not ſhew me that any otherwiſe, but by the eye of faith, and bid me believe that there was ſuch things.

Nay, ſaid I, ſhew me this, elſe all the other will do me no good, and I began to quarrel with him for a cheat, and to ſay, he helped me fairly, taking me from being any more cheated by others, to make a prey of me himſelf: what, did he think I was ſuch a fool to be deluded in this manner, what was goodneſs, wiſdome, or power, riches, beauty, or ſtrength, or any thing elſe to me, if it were not perfit & permanent, what would all this avail me, ſince I might loſe it in a moment, or injoying of it, have more trouble and diſquiet then content and peace? I bid him hold his tongue without he could talk wiſer, I had heard ſuch ſtories to much already.

'Twas eaſie to fain a Paradiſe, as *Senex de Montibus* did to eſtabliſh his Government, and to keep his ſubjects in awe, who finding a convenient place in a pleaſant valley, where he made a delicious Garden, full of odoriferous flowers and rare fruits; alſo a Palace of all worldly contentments that could be deviſed with Muſick, wherein were many rare Pictures, and variety of dainty meats; when he had thus done, took a young man and gave him a ſleeping potion, which ſo benummed his ſences, that he perceived nothing when he was carried thither, who when he awaked, finding himſelfe in this fair Garden, and entering into the Palace, and eating the meats, and injoying all the pleaſure that a ſenſual heart can deſire, might think he had been in heaven, and go up and down afterwards, telling the people that he was in Paradiſe, and what rare things he had ſeen; but he would not have deceived me, for I have ſeen better things then theſe, if I could have alwaies had the ſence of them.

Reader,

Reader, I have been often ſo highly tranſported with the thoughts of God in my mind, and the ſence of his love in my underſtanding, that the pleaſure of women, I am certain, was nothing to it; but thou canſt not believe this, nevertheleſſe it is true.

Still Reaſon laughed at me, and ſaid, itſhould ſeem you are ſo cunning, that none can deceive you; I pray how came you by all this underſtanding; there he pinched me, and I could ſay nothing but mum: he asked me why I did not ſpeak; but I anſwered not, but grew ſullen: he ſaid, have you never a tongue; I ſaid yes, but not to prate to ſuch deceivers as he was: he asked me whether I knew what I ſaid, & who I ſpoke to. With that I fel into a Paſſion, & railed againſt him very much, and if God ſhould damn me for it, I know not what I then ſaid, my Tongue went too faſt, but reaſon was kind and gentle towards me, and let me alone till my mad fit was paſt, and I began to return to my former thoughts, wiſhing for death, and praiſing the ſtate of the dead, how happy were they, and O what a pleaſant thing it was to be void of all thought and care whatſoever, unleſs one could be ſo happy to find a God to eaſe and caſt ones cares upon.

Then Reaſon came to me the ſecond time, and with a kind ſalute and cheerful countenance, he ſaid, How now my lad, what art thou God-ſick ſtill? but I turned my face aſide, and ſcorned him in my very heart.

But he was ſo kind, that he took me by the hand whether I would or no, and ſaid, what aileſt thou, be free to me tell me thy griefe, I am able to ſhew thee a way to eaſe and help; let it concern what it will, prethee tell me but what it is thou deſires, if I do not ſhew thee the way to attain it, ſay I am a fool; with that he repeated and reckoned a great Catalogue of excellent things, and asked which of thoſe I wanted, or whether I would have them all.

I ſeeing him ingenious, made him this reply, I know my own wants better then any could tell me, and I knew that none of theſe things he had named would help me; but he followed me cloſe, and asked what would give me content, did I know my ſelfe, I was the man he looked for, and deſired to ſpeak with, and truly I ſpoke that which I underſtood not, neither was able to prove, had he examined me, he would have found me almoſt mad,

mad, and not able to answer him, unless I had done as at the first, falling into a railing passion.

But I was somewhat sullen, and would say nothing for a great while, till I had well considered and examined my selfe; then I said I wanted a God to make me happy; why then, said he, thou maist chuse one.

But by this time I was wrought so low, and became so sensible of my own weakness, that I confessed I had no skill to please my selfe, and with that I told him how often I had cousened my selfe as I could prove, for my mind had told me more then ten times, how that if I had such or such an injoyment it would make me happy, when I was a batcheler, she said, if I was married to such a one I needed no greater bliss; when I was a Husband-man, she told me if I were a Genleman, & had such a gallant House and so many servants, what a brave life should I live then; and when I was a Gentleman, she told me if I was a Knight or a Lord, I should be a brave fellow. And when I was a Souldier, she said it was fine to be a Captain, till she brought me at last to be a Lieutenant-General, there she would not let me rest, but told me I must be a General, till she made me a King, then I thought my selfe safe, and my posterity after me, but the Devil is in her for deceit: *I* was thrown down all on a sudden, and if God be not merciful to me must perish to all eternity, for following her councel, and undertaking to keep other mens Vineyards, and neglecting my own, so that *I* am resolved rather to trust the Devil, then my own imagination, it hath so often deceived me; for *I* observed alwaies, that those rare thoughts that hurried me on to the desire of these things, immediately left me when they had brought me thither, and I had no more esteem of the things *I* so desired, then a Cat had of a Mouse after she had plaied with it, nor so much neither; but to keep close to what Reason said, if thou be not able to know and chuse what is for thy own good, there is a necessity that thou must be ruled by some other, or else die miserably; I said *I* would die rather, then run the hazard of being tormented and cheated as *I* had been; he said he never cheated me yet, neither would *I* ever follow his advice, he could never have the honour to be trusted by me.

But *I* churlishly answered, he had cheated me all this while, like a Rascal as he was, or else it was the Devil in his likeness, But *I* thought it was he, he answered meekly, Every like was not

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the ſame. I asked how *I* ſhould know the difference, ſince every one that ſpoke to me, ſaid, he was reaſon, it was no matter for that, by reaſon he would ſhew me.

But *I* ſaid *I* would reaſon no longer; then Reaſon wep bitterly, and asked me why *I* would die; what reaſon was there that *I* ſhould deſtroy my ſelfe; and he took it very unkindly that *I* ſhould ſuffer my ſelfe to be ſo much abuſed by others, and lay all the blame at his door, but *I* regarded him not, but was wilful, till *I* conſidered with my ſelfe, that this courſe was contrary to the ſcope of all my endeavours, to go about to ſeek a God to preſerve me, and yet would not uſe that means which was in my own power to preſerve my ſelf and write folly, the more *I* conſidered, it ſeemed to me for to think, that unleſs *I* improved that one Talent of my nature that God had given me, that *I* ſhould ever have two Talents of grace, and much leſs to rule over five Cities, when *I* had no command of my ſelfe, how ſhould *I* enter into my Maſters joy: Thus *I* began to conſider, and to lay it to heart, for I was a fool to think meat would kiill me, becauſe through perſwaſion *I* had eaten too much.

Then did *I* call to Reaſon to helpe me with his councel, but he ſaid *I* muſt not be wilful, but incline mine ear and hearken diligently as *I* had done before to that which was not reaſon: *I* ſaid now *I* would withal my heart, ſo *I* might have a God.

He ſaid that *I* ſhould, he would warrant me, and a good one too, if *I* would be conſtant to his directions.

And the firſt thing he bid me do, was this, believe, and *I* ſhould ſee his glory.

I asked whether there was no other way, for *I* was loath to truſt any more, he ſaid no.

But if *I* would go that rode, he would ſhew me what my heart deſired and convince me by every ſtep as he went, that he meant no deceit; he ſaid likewiſe, that the Lord Jeſus Chriſt whom *I* pretend to love, ſhould indeed appear to me to be precious: Theſe words rejoyced my heart, and *I* told him, that if he did as he ſaid, *I* would follow him in whatſoever he bid me do to my lives end.

But could he not ſhew me perfection and eternity, here he ſaid no, and to convince me, he asked me whether ever *I* ſaw any ſuch thing in my Book of Nature, what made me dream of that now.

But I told him this was not handsome for him to answer my question, by asking another, I did not like it, for I expect that he would shew me other things then what *I* had yet seen or known.

He said, he meant to answer my expectation fully, if I would be quiet and stay his time, and place and learn my first lesson, *believe, before I would see the glory of God*, and afterwards it should come to pass, that *I* should have actual possession of it, and have the sence of him dwelling in me for evermore.

This saying amazed me, and *I* cryed out Blasphemy, for I thought that he would perswade that *I* should be God of my selfe. At which he was very angry, and said, did *I* not promise to be quiet, and yet would *I* prejudge his Councells.

He said, he could shew me how *I* should understand and have all this and more then he had named, and yet not be my own God.

I besought him to give me an example of this, for *I* thought it a rare secret. And presently he instanced the humane nature of Christ, who as he said, & *I* believed, was the expres image of my invisible God, and chief of every Creature, in whom was all fulnes, for in him dwelleth all the fulnes of the Godhead bodily. He also said, from him *I* should receive what grace *I* would for thanks; for such was the Fathers pleasure, because he loved his Son, to give him all things, save the power of being his own God.

Neither durst he ever to think so of himselfe, but owned one above him, nay he was so humble that he never durst presume to do any thing, no not so much as to speak a word, but as his Father that sent him gave directions, what he should say, and in his most greatest tryal in the midst of those exquisite tortures which he indured on the Cross, which made him really to think, that his God had forsaken him, yet would he not indure the thoughts of being his own God, though indeed and indeed it was in his power at that time to have vindicated himself against the mockings of the Scribes and Elders, and rest of the people who wagged there heads at him, saying, let Christ the King of *Israel* descend now from the Cross, and we will believe in him, which thing he might have done to have strengthned the faith of his

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Diſciples, and to have ſatisfied them, had he been ſo minded to make himſelfe his God, vvhat need he take ſuch paine to be obedient to death, in doing the will of another; but this he knew, how excellent ſoever he was, yet was there one above him, who would doubtleſs have charged him with high treaſon, had he ſo done, notwithſtanding all their temptations.

O matchleſs pattern of ſelf-denyal, reaſon ſaid, to vvhoſe ſteps do thou take heed, and thou ſhalt never fall into this extream, though vain perſons ſhould adore thee, as they have done ſome to their ſorrow, witneſs *James Nailer*, poor man, if his repentance be true.

And to confirm this, he ſhewed me a Gentleman of my acquaintance, whom *I* knew to be a prudent man, whoſe piety had got him ſo high an eſteem in the hearts of all that knew him, that they would have done I think, as the *Galatians* pulled out there own eyes, or done any miſchiefe to themſelves or other, if he would have ſaid the word, which the good man perceiving and finding that his ſpirit vvas not able to bear their factious love, affected his mind in all his diſcourſe, to ſhew the vanity of man, that he was a nothing Creature, and in the midſt of all his glory vvas but as Graſs that withereth, &c.

But the madneſs of the people was ſuch, that the more he humbled himſelf, the more they idolized him, which the man yet perceiving, ſtrove vehemently to beat off their affections, and to place them on their right object. inſomuch that he inflamed his body with a mortall diſeaſe, as Phyſicians judged paſt recovery, which when the good man perceived that he muſt die, and his Chriſtian friends came to viſit him with teares in their eyes, but like thoſe of *Jobs*, were not able to miniſter one word of comfort to him, which he ſtill perceived, fell into a paſſion as they thought, and curſed their comforts, bidding them keep their breath to cool their own pottage, he could ſup hotter broath then they thought, he could thus bidding them in anger look to themſelves, or elſe let the Devil in hell take them for him, he could do them no more good, he had done too much for them already in the Devils name, but when his adorer heard him thus to deſpiſe their Comforts, and repent him of the good he had done them, as they thought, and giving them up to their own guidance, or elſe to fall into the Devils, they immediately

changed their opinions concerning him, and thought he was poſſeſſed with Devils himſelfe, and ſo forſook him quite, and ran away for fear, reporting that he was turned a Ranter or elſe he was ſtark mad out of his wits, but the heavens knows they never miniſtred any other way to his neceſſity, which made the good man ſo much ſport to ſee that he had frighted the Children to themſelves, that he forthwith recovered of his moſt deſperate diſeaſe: happy, ſaid he, would this Nation be, if all men were of this mans mind, that is, not to ſuffer children to dote upon them.

Now reaſon ſaid, it would not be amiſs, if I did ſo as he did, rather then ſuffer my ſelfe to be idolized either in my own or other mens opinion.

This ſatisfied me exceedingly, and I thanked Reaſon heartily for this example; for I ſaw that I need not fear to make my ſelf God if I kept this rule.

I bid him go on; but he ſaid that he had little elſe to ſay as for a God, this was ſufficient, if I kept it in mind, and meditated on it, to make my life in all points like his, I ſhould do well, and within this nine and twenty years I ſhould be with him in glory; he ſaid it would be of much uſe for me alwaies to have this example read, as the Seaman had his Compaſs, that I might not loſe my ſelf in the ſtorms nor miſty fogs.

He alſo ſaid, that I ſhould ſet my heart at eaſe, and beat my brains no more; for if I ſhoud ſtudy to the world end, I ſhould never find the like example, ſo like that God as I deſired, as he was, therefore by all means I ſhould keep him, till I had my God in poſſeſſion.

He alſo promiſed to be an aſſiſtant to me, to put me in mind when I forgot him, bidding me look to it, for he would torment me if I did not go after his example; and truly I find him conſtantly as good as his word, I am as ſure to be beaten when I do any thing contrary to reaſon, as the skin ſticks to my back.

Thus Reaſon hath brought me to a God, if thou likeſt him thou maiſt have him as well as I; but if thou haſt a better, keep him to thy ſelfe, this will ſerve my turn: moreover reaſon ſaid, ſith I had taken all this pains in good earneſt to find a God, and in the end committed my ſelfe to his direction in point of choices, he would now ſhew me many other rare ſecrets if I would

be

be constant to my choise now I had made it, and not go a whoring after the gods of others; he bid me assure my selfe of this, there was no God had such excellences as my own; if I doubted it at any time, I should compare excellence, and if my Gods excellence did not exceed theirs, in my own opinion, and my minde was a Kingdom to me, more then a twenty shillings piece of gold did a counter, I should have liberty to chuse another God when I thought fit.

Thus I my God at length did finde,
Whose Lodgings are now in my minde,
By reason I my God have known,
By reason him to thee I have shown,
If thou shouldst beauty in him see,
'Tis long of reason, not of me.
Now let me say the thing I know right well,
With in thy minde two potent powers do dwell,
Those anxious cares mixed with fears commotion,
Argues their zeal, and eke their strong devotion,
Who casting all things ever for thy good,
'Till reason reckons, so 'tis understood.
That thou mayest know its true as I defin'd,
The place of thoughts it is the Womb, thy minde,
The Father that doth the thoughts beget,
Is God ore the Devil, no other knowest thou yet,
Then have a care from whom thy thoughts do come,
Let reason rule thee, else thou art undone.
Just as thou thinkest, just so shall all things be,
In truth believe it, so it seems to me.

And in the first place, he shewed me an excellent art how to devise and frame Laws, and to binde the rebels within, *viz.* all manner of fleshly concupiscence, and every imagination and high thought that would exalt it self in me, in opposition to the example of Christ.

1. He gave me a general rule, to which all the particular Law he gave me should be reduced.

That which made for universal peace and health both of my body and minde, he said should be esteemed by me as my critick Law.

That

That which made against the universal health and peace of my body and minde, how plausible soever it might seem, when it was adorned with Rhetorical ornaments, though uttered by the tongue of an Angel, I should think him a Devil that meant to destroy me: But then said I, alas, I know not what makes against the health of my body, or for the good of my soul.

He said then, I was a fool indeed, he took me for one that knew my self.

He was sure, that he had heard me often chide and rebuke others for their folly and weakness in suffering themselves to be drawn aside by every Aple Temptation, and so dispossessed of that Paradice of peace and pleasure consisting in the health and tranquillty of body and minde; and did I know other mens faults, & how to instruct and correct them, and not my own, this could not be: Thus he chid me soundly, and told me, I was a busie-body, not fit for the society of men, good for nothing but to finde faults with others, troubling my head about other mens business; else it was impossible, said he, for thee to know what they should, or ought to do, or who was their friend or foe, but I might easily know my own, if I minde my self; marry, you are that pretty, spruce, witted fellow so much talked of every where, that can teach every man, that hath such great parts of wisdom and divine graces, and knows all Arts and Sciences, and who are friends and foes to the Commonwealth, excellent skill in the affairs of the world all over, but yet you do not know your friend from your foe:

With that he gave to me a good cuff on the ear, and said he would teach me more wit; and I confessed my selfe to be too blame in being so busie, and spending my judgement so rashly on others, for I had no skill, though I pretended it, I knew not their faults, nor their friends from their foes any more then my own: and for my own, I was so grossly ignorant, that I knew them not at all, but my vices esteemed vertues, and my vertues vices, being always afraid to act vertue, lest I should disp ease one or other, and lose my interest in them; therefore would I flatter them, though my minde told me the things they did were not good, which caused me at the last to fall in with their designs, and then I would undertake them right or wrong for my interest sake.

Said

Said he, you have made brave work amongst them then, have you not? setting the world together by the ears, and bringing them into confusion; are you not guilty of their blood by your own confession; and pray consider, do not brazen it out, nor slink back, and pull your neck out of the collar, how oft have you condemned and damned your own soul in the person of others? as I could shew you in a thousand particulars, but you would not endure to hear me: When I governed the Nation, you said I was a Tyrant, but now you cannot tell how to govern your self, neither do your own actions please you, you are at your wits end, are you not? you will be, when you do consider how you have destroyed your self, in destroying of others, neither will you ever be at peace, till you let them alone: Your Governours will not please you, they have no right to reign over you, and why, they know not your wants, neither have they discerning spirits; when shall they, if you know them not your self? do you not know they are men, and doth not your duty binde you to submit to them, though they are of the basest sort, what is that to you, if my God will have such to reign over the world, and will give you a better, if he by their hand take this from you, can you not trust my God with this, you shall whether you will or no, for you shall never have any to please your minde; no if Christ had come in the year 56. I am sure his Government would not have given thee content, though thou so much desiredest it; God will please none but such as please themselves, with any thing: Judge them not, for wert thou in their places, thou must do the same deeds, and worse too if occasion served.

And why art thou offended with them? if they were Devils they could not hurt thee, but by thy own consent; *if by violence they will take thy coat, let them have thy cloak; so if they compel thee to go a mile, be not unwilling to go twain:* If thou wilt serve my God, and will not act by their Laws, thou must suffer by them patiently, and not rail against them like a Dragon.

Governed thou must be, till thou canst govern thy self, then any Government will please thee; and till then thou wilt destroy thy self, and all depends upon thee.

When *I* understood this, I cryed out, saying, alas, what evills have *I* done, especially to my selfe; had *I* been ware of this, *I*

would

wou'd have been more ſparing in my cenſures for my own ſake, but he was mighty wroth, and full of indignation with this anſwer, and bid the Devil take me for my ignorance, for *I* had condemned the juſt, and did *I* think, Lord have mercy on me ſhould ſerve my turn; no, no, ſaid he, all the difference between virtue and vice lies in this one point, the virtuous ſpeak, and do onely the things they know; and the vicious that they know not, which makes the ſame act virtuous in one, that is vicious in another.

Now this is the worlds damning ſinne, to ſuffer their Tongues to run before their wits, damn and curſe others to the pit of hell for doing thoſe things with knowledge and reaſon, which themſelves do daily and know it not, as if knowledge were the cauſe of ſin, when nothing is more evident, that people periſh for want of knowledge, neither ſhall all the wits in Europe perſwade me, but that if the unjuſt perſon knew that unjuſtice were unprofitable at the time when he is about to act it, that he would or could do it:

Did the Whoremaſter know the whore had the Pox, or would burn him at the very inſtant; would he uſe her, I think not.

No, no, we are either ignorant or forgetful, and hence comes all our ſtrife, and that curſed habit to remember other mens faults and forget our own; thus in a great rage he ſaid, his God ſhould forget all ſuch for ever, unleſs they did remember themſelves, though they were as a Signet in his right hand.

The righteous, ſaid he, how ever it falls out, are quite otherwiſe affected, they do nothing ſo much as condemn themſelves; they, as it were, dote on their own faults, doubt and fear there beſt acts, yea indeed loath and abhorre them, by reaſon of that impurity they ſee in them, but in relation to others they are ſo tender, fearing they ſhould judge amiſs, they will not cenſure them at all, unleſs you abuſe them beyond meaſure, and patience quite ſpent, then blame them not to be offended, for they are but men. [*When the oyl is all ſpent, the lamp muſt go out.*]

The righteous are not cenſorious, but rather too pittiful, to ſlow in exacting there own right, to apt to credit others, ſuffering themſelves to be abuſed groſſely, till they become a prey to the wicked.

O how have I known the ſimple cheated, and is it not the trade

trade of the wise men in *London* this day so to do; alas, I see them entertain their Chapmen with serious countenance, and holy religious discourses, insinuate themselves into there affections, shewing them choises of wares to please them, when the men have taken great pains, and come along journey to please themselves; and when they bought there parcell, having busines to do in the Town, leave them in the Shop with those whose honesty they think they may trust, who having other Chapmens Letters ready for the same commodity, forthwith send them away, and then hurry, post the Workmen, put them to a great inconvenience, and themselves also to cheat the Chapmen: this I have known some, though I will not say in this manner, get an estate of many thousand pounds these decaying times, for which they may thank there conscience and religion; these are religious men I speak of, that do know me, and they know I will not lye, I scorn it, and had they used their wits, and not their religion, it would never have troubled me if they had got ten thousand times more; but I by my Religion, I thank God, have in this sence lost all, and care not, having got sincerity and a better hope in my eye.

But then there is another foolish affection which too too much raigns in the hearts of the righteous; I know not what name to call it, unless it be foolish pitty; this makes them like faint-hearted Chyrurgions, who dare not rip up the Ulcers of their Patient, though they know their wounds are mortal and will kill them without a remedy; yet for fear the wind should get in them, or some other accident happen, and so their plaister should have the imputation of poyson upon it, and themselves disgraced, and be accounted little less then murderers. Just so the righteous dealt by the wicked, they fear censuring them according to their known deserts; and will not rip up nor anatomize their faults, and why do they so, left the Devil should take an advantage by it, and make them desperately wicked, or else for fear they should despair, and laying their words so to heart, that they should sink under the sence and heavy waight of their own sins, but the wicked lie alwaies on the catch with the righteous, watching their steps and humane infirmities, taking all advantages to multiply every mistaken word, & call it blasphemy; nay, if

the righteous answer not their unreasonable expectation in all things, what heavy censure will they without fear or wit cast upon them. O you righteous speak for your selves, let not the wicked oppress you, nor cause you to blaspheme the most worthy name by which you are called; forsake not religion, though they sware thou art a hypocrite, and call thee Ranter, Knave, Rascal, Fool: the way to be wise, it not to go to their School, it matters not what they say, thou knowest thy selfe, and thou shalt know that God knows thee; but the righteous pitty the wicked, & lament to see their blindness, and that betrayes them.

O this foolish pitty spoiles a City, and hath wrought me more sorrow then all my sinnes besides; this is that which makes gracious Parents have graceless Children, good Masters bad servants, honest and just men, dealt unhonestly and unjustly by: Out this pittifull Devil, thou spoilest all, he hath undone me, and all the godly, to do his creature good; the truth is, the Devils Kingdom could not stand, were it not for the righteous to support it, and they can do him no better service, nor give greater incouragement to sin, then when they commiserate and pitty with their affection the estate of the wicked; but let them take heed, the time is at hand, the Devil their Master will shew them no such kindness, in the mean time let not the righteous be so liberall of their charity least they want themselves: remember the wise Virgins, and take this for a truth, proved by my experience from many observations which is true of all men, except those few where grace hath made the difference, censures will not reach them, but there spare your censures for the Lord sake, especially if they are weak in understanding, they will apply the wicked portion to themselves, and that will kill them indeed; oh it will break their hearts to hear you tax them of the want of zeal for their Lord, when the continual notion of their mind, together with the concurrence and universal strain of their actions do prove to their conscience, and to the view of all diligent beholders, that there is nothing so high in their desires, nor hath such root in their affections, as the glory and honour of their God. confident I am for the righteous, how strange soever some one or two particular actions may seem to a suddain and rash censure; yet they would rather die then dishonour

their

their Maker: Reader, thou haſt no love to God, unleſs in ſome meaſure thou haſt this experience in thy ſelf.

But the wicked are perſons of another conſtitution, hard-hearted and their minds are deſigned another way; Mony is their higheſt object, and hath the chief place in their deſires; neither care they how nor by what means they get it, nor indeed from whom they never affect their minds with this thing, called Conſcince, but for a complement to their intended purpoſe; they know onely to get Money, they marry wives and ſerve God for nothing elſe, their whole religion tends that way, and butter will as ſoon break their heads, as love their hearts; & thoſe Preachers that preach for money in this ſenſe or to raiſe themſelves any indirect intereſt through the affections of the people, no marvail they are long winded apd can preach three hours together, tell they weary the peoples patience and make them mad, but ſcape well enough themſelves, becauſe they never affect their mind with meditation before, nor in nor after their ſpeaking with what they ſay, but the eye of their minds, and thoughts of their hearts, is to think how this will take and pleaſe ſuch and ſuch of the people, by whom they intend to raiſe their fortunes; yet have they a moſt admirable faculty to out-reaſon (as they call it, prate I ſay,) any, and to anſwer as it were all the weighty Arguments, though ever ſo powerful and rationall, or rightly drawn, yet will they reduce them to their own advantage in a trice, ſo that it is to no end to diſpute with them.

I could tell them how they do this, but I am already to large, and this would make a great and unhandſome gap in my diſcourſe.

Yet I wil give ſome light by which every man may diſcover the ſecrets of his own heart, and ſee how he deceiveth himſelf and others; let him ſit down and conſider what was the chiefeſt thing in his affection when he choſe him a wife, if he knows not this he knows nothing: for if he knows how to chuſe a God, he knows how to chuſe a wife without controverſie; but he that knows not how to chuſe a wife, ſhall never chuſe me a God; I will not be afraid to conclude of ſuch, how ſpecious ſo ever their pretence may be they know nothing, we all know we muſt uſe words to win our Miſtreſſes favour, and he that will raiſe him-

ſelf an intereſt with the form of Godlineſs, without the power of it, muſt uſe many more, we muſt tell our Miſtreſs her beauty raviſhes our hearts, ſhe is ſo handſome, ſo ſweet, ſo comely, ſo lovely to behold, that her ſight ſets our ſences all on fire, and there is nothing will quench them nor ſatisfie us but her love; neither is there any other motive to induce or perſwade this our affections to the admiring of theſe her admirable, ſingular, incomparable ſuperlative, excellent, matchleſs beauty, but the true and known ſence of her ſerene virtues; oh her virtues, her virtues, that rich Jewel, that Crown, that Ornament with which ſhe was Cloathed from the top to the toe, this is that which makes her beauty ſhine in our eyes more glorious then the Kings daughter that was all glory within; love her who can chuſe, ſhe is ſo ſweet an object, by reaſon of that roſe and choice flower in her Garden, whoever he was that ſmelt of it, it muſt needs attract his ſenſes, that he muſt either die or live in the injoying of the ſavor of it by lodging in her boſome; we regard not her portion, becauſe we know it is ſure, her virtues, her virtues, is the object of our deſire, in the injoyment of which onely our hearts would be bleſt.

Now women for the moſt part, having little or no skill in their own virtues, are eaſily brought to believe that which they ſo much deſire to be true, forthwith gave their conſent, which being done, and their money fingered, my man changes his mind, then all that beauty and virtue with which he was taken in a trice, is by him turned into deformity and vice; that comely face, with a high forehead, of a lovely brown complexion, with roſie cheeks, & ruby lips, chryſtal eyes, Ivery teeth, blewiſh vains, Alablaſter skin, is no better then a tany tallow-fac'd kitchingſtuff jade, her pretty noſe is now long picked, or hook'd like a Swines ſnout.

O Fie upon her, how was I decived when I ſaw babies in her eyes; was ever man ſo cheated, ſure the damned bitch painted; now I ſee no ſuch thing as may be called beauty at all.

As for her virtues, rake hell and skum the Devil, you cannot find her fellow, ſhe has none at all, or elſe I have no eyes to ſee them, commonly both.

O ſhe is ſo bad that ſhe cannot be expreſſed, *I* am not able

to

to indure the house with her, would God or the Devil had her, I cared not which so I was rid of her, I would get another and money to boot, and see how I should speed the second time.

This is such a nasty stinking spoisonous jade, she stinks like a Pole Cat, no man is able to abide her, and before I will lie with her for my necessity, I will first run the hazard of damning soul and body with a Harlot, before I will lye with such a furkin of foul stuffe as this is; Is not this a brave Rogue, every man will say, Hell is not too hot for him; but I say, thou pining whining deceitful hypocrite with dissimulation in thee, art as bad as he, and shall have as much punishment when thou comest to be Judged: in the mean time, poor women, as bad as I love you, I will pitty your cases, and tell you the truth men and wives, if you do not the longer you have one another, better love one another, you never loved rightly at all.

But since you have taken one another for better and for worse, if either man or wife prove contrary to expectation, I think you have no remedy but patience; but if you chance to chuse again, take this direction.

There are but three things in the whole world desirable; the first is Virtue, to which head is reduced all wisdomes, Justice, Prudence, Temperance, Patience, fortified Charity, &c.

2. Is beauty, or comlines of parts; to which head be reduced all bodily strength, proportion, and sutableness of limbs, together with the superficial knowledge of all Arts and Sciences whatsoever.

3. Is Riches, to which is reduced all kind of Treasure, such as Goods and Land, Gold, Jewels or Rings, Cattel, Sheep, Horses, and all such things, &c.

Now I am infallibly assured, that thou canst not love any thing but is of one of these consideration; and how easie is it to see which of these three things *I* love best; but here is the cheat, thou canst hardly see them all in one subject, therefore thou

wilt

wilt feign them wise and vertuous, if they be rich, yea and comely to, though they be never so deformed, cruck'd back'd, talow fac'd, and never so bad condition'd, never inquire into that, have they money, how much, five hundred, or a thousand pound, then it is all well enough.

Thus let vertue be the object thou looks on when thou chuseſt a Bride, be sure it is in her; if thou art mistaken, it is thy fault, blame her not, but love her, and work it in her: If her friends deceive thee in her portion, be not angry with her, nor never hit her in the teeth with it, as villains do, till they make their poor women weary of their lives, drown and hang themselves, damn soul and body to the Devil for ease: And shall I believe those have skil to chuse me a God to please me, that cannot please themselves with a wife, no not I.

Thus have I proved the whole world a cheat; for there is not one man nor woman, at least all such as repent their bargens, but it is manifeſt by their own confeſſion; wherefore husbands see that your wives are vertuous: if they had none when you had them, why did you marry them; if they had it, it is improved, or else it is your fault.

If they have none, I will say you have none, and perswade all men to be of my opinion; therefore if you be wise, look to your wife and children, for if I see not the fear of God in them, you shall never make me believe but you are hypocrites, preach and pray till Dooms-day if you will, I can tell you your reward for that.

Money is no commodity in heaven, the streets are pav'd with gold, and [illegible]ou that marry wives or husbands, or do any thing else, pre[illegible]and pray, and such like, for money, thinking to get an estate of four, five, or six hundred, or a thousand pound or two, or ten, or twenty, or thirty, or fifty, nay let it be a million, my God will not own you nor your services, if you think to presume because of your great purses, and so intrude your selves as gests to his banquet, without this wedding-garment, I mean, the love of God and vertue, and the testimony of your conscience within you, ready to witness this, that in simplicity and godly sincerity, not with fleshly wisdom, but with the grace of God, you have had your conversation in the world; I say,

if

if you have not this ready, then talk of it, as much as you will now, my King will cauſe you to be bound hand and foot, and caſt into utter darkneſs, where is nothing but weeping, and wailing, and gnaſhing of teeth.

But thou gentle Dove, ſincere ſoul, who doſt not live for any thing, but to glorifie thy Maker, and do his will, let the Serpents ſubtilty be tempered with thy innocency, make them to know thou canſt be wiſe and godly too, and have a Miſtreſs or Treaſure without all this hypocriſie; and you that have any dealings in this hypocritical generation, think on this rule when you are in them.

Here lies a ſnare in every deed,
The which will woe and torment breed,
Unleſs we ſecretly deviſe,
To ſhun the hook, and take the priſe,
Which ſure to do is wiſdoms part,
And hit it right requires art.
None like to the Worldling, be thou Wiſe,
While their tongue go to thy promiſe,
Let not their crafty words thee cheat,
Be ſure thy wits be not to ſeek.

Do this, and thou ſhalt have money enough, I will warrant thee.

The things to be premiſed at this time are theſe; whether I know my ſelf to be ſo worthy in every reſpect as they make me.

2. How they know me to be ſo, from what particular grounds.

Will a Thief believe himſelf, and ſo confeſs himſelf a Thief, becauſe thou believeſt him to be one? no, he will put thee to the particular proof, and ſo muſt thou do by thy flatteries, whether within or without, it is impoſſible elſe but thou ſhouldeſt be deceived, and ſo neceſſarily deceive others.

I did not think to have talked ſo much, but it is no great matter what I ſay, ſince I am mad, I may pleaſe my own fancy, and talk what I liſt my ſelf, yet will I talk no more of this.

But

But now I will go to Reason again, that mad fellow, my companion; for all he beats me, I like his discourse well, and am resolved to follow his direction when all is done.

Re. But if it be so, thou dost not know thy selfe.

I do not know what to say to thee, thou art as bad a fool as him that did not know a Pig from a Dog, and worse too; what, thy self not know, nor yet thy friend from thy foe, this is madness in the abstract, the Devil is a fool indeed, if he cannot deceive such a soul as thou art; this is the sole cause of all thy distemper, it is enough to make the whole world mad if they saw it: I am perswaded they would be as little in their wits as thou art. *Ma.* Marry I know not how it is with others, but God help me, and have mercy upon me, 'tis so in me; Good Sir tell me how to remedy it. The truth is, I know no other way then to meditate on that generall rule I gave thee, and diligently consider and mark every thing thou dost feel, hear, or see, until thou dost come to that which thou thinks will please thee, then be sure to mark that with a different Charracter, then see and consider how long this will indure; if it vanish, consider what was the cause which hinders thee from injoying thy wonted pleasure; if it be any other cause then what is of absolute necessity, it is in thy own power to divert it, and possess thy selfe of thy wonted pleasure; be sure whatsoever thou dost, keep a high esteem of that which alwayes pleaseth thee, be it what it will, if it be a crucified Jesus; this was once S. *Pauls* lesson, *to know nothing but Christ and him crucified*, *Cor.* 2. 2. it is no matter for that, a Christ without may do thee as much good, as a Christ within, and for ought I know more farre if thou wilt thy selfe: The like course I would have thee take with those things that displease thee, mark them all, and when thou hast done, get a Table of them in thy head as perfect as thou canst tell twenty, and if this will not teach thee thy God to know, to know thy selfe, thy friend from thy foe; go to thy old Master the Devil for a better instruction, for thou art like to have no other from me.

Ma. Well, I was fain to take this Direction for want of a better, and with much ado, God knows, I found my friend from my foe; but who do you think my foe should be? one that I little dreamt on, it was my Darling, my darling, my most beloved,

my

my second selfe the wife of my bosome, the delight of my eyes, the delight of my mind, the life of my body, my animal soul, my unreasonable affections which perswaded me day and night to my own destruction; and when I saw and was throughly perswaded that it was she, O Christ how I cryed, for I did so love her, that I thought it would have broken my very heart to have changed my countenance from smiling to frown.

And so farre was I from chiding or beating her, that I would rather have died like a fool as I was, then to have denied her the least of her unreasonable desires. Nay, I think, had she asked my heart blood, and brought me a knife to bid me cut my own throat, had it not been for this honest man, Reason, I in my conscience should have done as other fools in this kind have; yea, the truth is, did not Christ help me, and send me him to keep me company, I should dote upon her still.

But when she saw that Reason was about to work my affections off from her, and that I was resolved to be ruled by Reason, and do what he bid me without dispute; it is not to be expressed, the pleas she made to keep her interest in my affections; O how she railed against Reason, and called him all to nought.

But Reason said nothing to her then, and bid me hold my tongue, let her rave her fill, and when she saw that I slighted her in this sort, good Lord how she threatned me, and said, would I follow Reason, then I should never injoy a good hour, nor a quiet day, nor have ones nights rest as long as I lived, but be perplexed with blasphemous odious thoughts, and hidious visions, fearful sights, doleful out-cries, and a distressed wounded spirit should alwaies attend me. Nay, she said, she would cause the Devils to torment me after death, else she would be a Devil her selfe, but she would be revenged on me; and my Reason too, my God, knows she spake so much, that she made me horribly afraid; but Reason said, regard her not, follow my directions, I will bring thee to thy God, who shall secure thee from all their power; in the mean time we will deal wisely with her, bind her fast with Laws, and if she rebel and break any of them, thou shalt plague her, and I will be as bad a Devil to furnish thee with a thousand devices that she never yet dreamed on, for all her cunning.

The ſubtle Jade ſeeing that Reaſon was my friend, made no more ado but drew up all the ſtrength and power within me to oppoſe reaſon it ſelfe.

And in the firſt place, ſhe would diſpute with him, but reaſon was wiſe, knowing it was to no end to diſpute with the Devil, he ſaid, the Lord rebuke her for her preſumption, he had ſomething elſe to do then to reaſon with her, unleſs ſhe would come to club law, and if ſhe would not he would make her whether ſhe would or no; with that he bid me bang her ſoundly, and I durſt do no other but execute his command, for fear he ſhould leave me to her mercy, and I had rather run the hazard to have fallen into the hands of the Devil I knew her ſo wel.

And ſometimes Reaſon himſelfe would come, and he would bang her, I thank him for it, I knew not how nor which way, and betwixt them they would put me into a horrible fear for the time; It is but a folly to lye, ſhe for her part would cry and make ſuch a noiſe, and pittiful faces, it would grieves ones heart to ſee her, but I pittied her not for all ſhe was my own, but bid her ſubmit to the Government of Reaſon, as I had done, and then all ſhould be well, and I would love and cheriſh her as well as ever I did in all my life.

She ſeeing there was no remedy, was forced to diſſemble her ſelfe ſervant to Reaſon; but it would make you wonder to hear how ſubtilly the jade went to work to make her compoſition.

Firſt, how ſhe found fault with his demands and impoſitions; ſhe told him he was to rigid and tyrannical, if he took this courſe his Kingdom would not ſtand long, for he would kill his ſubjects by his oppreſſion: what, there was reaſon in all things, and he pretending reaſon, could not be ignorant of that, no violence could be durable, he knew it well enough.

Why did he force and bind her to that whereunto ſhe was willing, ſhe knew well enough, that there was a neceſſity of a God, and ſhe was willing to keep all his Laws; what, would he have her heart out.

This Reaſon anſwered thus, he bid her do them, and he would find no fault.

But ſhe ſaid, they were not Gods Law that he impoſed on her, but

but things of his own or ſome other mans invention.
neither did ſhe believe that God would own them when it came to the upſhot, he would have little thanks for his paines: and ſince ſhe muſt be a ſlave to his will, ſhe beſought him that ſhe might have thoſe priviledges as other Captives had, to go up and down in my Houſe, and to have me abroad now and then to recreate me, for the old love ſhe bore me.

But Reaſon, ſaid ſhe, ſhould not trouble her ſelfe about me, what ever ſhe did, he would ſhew me othergets pleaſure then ever ſhe had done, and do more good for me then ſhe could imagine.

Then ſhe beſought him that he would be kind to her, and not cheek her ſo much.

She could inſtance him many examples from thoſe where Reaſon did undoubtedly rule; yet did he not take this courſe, neither was there any need he ſhould thus curb her, ſure God did not require it at his hands.

[*Let none be thy example, but the Lord Jeſus, and the Apoſtle* Paul, *the Gentile Apoſtle*].

Reaſon, ſaid ſhe, ſhould not tell him what was Gods Lawes, nor teach him how to govern by her example of others; he knew what he had to do, it may be he had not undertaken for them as he had for me, and as much skill as you have in their hearts, you do not know that they ever deſired it as this Man hath done; it may be they asked me for nothing, but to bring them into a good eſteem in the world, to have the favour of men, that they might get Golds and Silver, Good and Lands, and ſuch things; but this poor man, like a fool in their judgement, as he is, cares for none of theſe things, he will have a God or nothing; and it is not ſo eaſie a matter to bring one to God, as it is to Gold, and ſuch like things; thus you may be miſtaken in your example as wiſe as you are.

But keep your tongue between your teeth while you are at eaſe, let the man and me alone, and tell me not what God requires, for he requires that you ſhould be crucified.

But we will deal kindely by you, 1. We will whip you as oft, and with as many ſtripes as we pleaſe, if your back be too hard for us; we will let you blood by ſpoonfuls; if this will not do, we will cut off your toes one after another, next every finger that you can ſpare; after this, if we cannot tame you, and make you keep within the bounds of our Laws, we will pull all the hair off of your head by degrees, by the roots; if this will not tame you, but you will rebel, if God damn us for evermore, we will take your own right hand, and put a knife in it, and it ſhall ſtab you, or cut your throat: Thus we will crucifie you.

Theſe words are inſerted in one of the Authors critical Laws.

We will make you and all the Devils know,
Reaſon hath power to rule below.

[*Thus at the utmoſt reaſon threats is but what unreaſonable men do ordinarily do, both to themſelves and others*]

You have no plea left you, but to finde fault with my Government, and pretend that you can deviſe better Laws, which will be more for the ſubjects good, to bring them to pleaſure and eaſe: It is manifeſt, who dares deny, but you have great skill in Government, as appears all along, ever ſince the world ſtood, and eſpecially in theſe times, wherein your maſter-piece is ſhown, in that you have brought them into Confuſion and Madneſs.

And as for this poor man in particular, it is ſo lately done, you cannot yet forget it, how you and they together ſerved him, if you ſhould be ſo impudent to deny it, he ſhall teſtifie it to your faces, how you led him by the noſe like a blinde Bear round about the Bear-garden, thirteen years together, where every one had a ſlaſh at him, till they whipped out his eyes, and wearied him almoſt unto death, to make themſelves ſport: You made him mad you all know, and thought he muſt be buried alive in *Bedlam*; but through mercy, I by my means and direction, he is now alive, and hath good ſenſe and memory, able to convince you all of your folly if he lift himſelf.

And before I have done with him, it may be I will make him to give you all to know, that you are not well in your wits, nay mad

mad, without you obey my rules, as he hath done, thus he silenced her.

But yet the curſed jade would not leave me, but when reaſon was abſent, ſhe would tempt and torment my poor minde, which hapned ever now and then, for reaſon methought did often leave me; what the cauſe was, I cannot tell, unleſs it was that I might ſee and be throughly ſenſible of the malice of my Miſtreſs, and become thankful unto God and him for my marvellous deliverance from her power, and alſo, that I might have the better eſteem of reaſon, and hug him when he came to me again, and delight my ſelf in converſing with him; ſo that by loving him, I ſhould at length become careful of giving him any juſt occaſion of forſaking me, leſt he ſhould leave me quite: But I hope I ſhall never offend him ſo much, in preſuming to do any thing contrary to his holy Laws; and I dare ſay, from that experience I have had of him, he is ſo honeſt, that he will not otherwiſe leave me, till he hath brought me to God according to his promiſe at the firſt.

And then farewel reaſon, my ſweet guide,
With all things that ever I ſaw beſide.

In the mean time live or dye,
Damn or periſh eternally,
I ſtill muſt keep him company.

And for my moſt deceitful Whore,
I will ſet this mark upon P. *my door,*
Unto her I will go no more.

If there be any that will plead with me in her behalf, I will retort her arguments againſt them.

Let them ſay what they will, and reaſon from what premiſſes they can imagine, if I once perceive that they take her part, let them be rich or poor, friend or foe, I will not regard what they ſay, neither will I inquire nor conſider from what Catagory their arguments are drawn; I know ſhe doteth, and ſo of neceſſity muſt all that take her part, it is too apparent, elſe they would

would not condemn others for things they know not, and daily loſe Paradice themſelves for a leſs temptation then an Apple.

Witneſs all their lying, cheating devices, though cuſtom hath wrought a habit, that they cannot ſee they are ſins; but whatſoever is cuſtomarily and ordinarily done, is well done, let the reaſon be what it will, never ſeek into that.

Beſides, reaſon told me there was a world of danger in diſputing or doing any thing in his abſence, and he bid me tell this ſecret to the world, though they were not worthy of it; *viz.* That he hath many and ſundry cauſes to leave us, ſome from the temperature and conſtitution of our body, becauſe of the natural or common impediments incident unto us.

There was many cauſes ariſing from our buſineſs, we were wont to be over buſie, or elſe idle, and none of this he could abide, though it may be we thought we had moſt of him at ſuch times, but we were deceived, and therefore muſt take better heed, if we thought to have his company.

Then ſaid I, alas, it is very hard for them to know when thou comeſt, and when thou goeſt.

Is there not ſome means to make it plain to them?

I have but one rule of which they are capable.

What is that?

Let them be ſure to mark themſelves when they begin to grow croſs, peviſh, or indiſpoſed in minde, when nothing will pleaſe them, this is an infallible argument that at that time I am not with them, and that I have left them, or elſe not come unto them.

I, but ſaid I, methinks thou ſhouldſt not leave them at all. He ſaid I was a fool for thinking ſo, for this is all in all to make them ſenſible of their own weakneſs, they being ever apt to run into extreams, and all their cenſuring and damning of others, comes directly from the Catagory of preſumption, O did I not preſume my own ſoul is ſafe, I would pity the diſtreſs of others, but it is well with me my ſhip is in harbour, though thine is on the main, and toſſing to and fro, and will there certainly be ſhattered to pieces; alas, alas, how do I ſee

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men toſt too and fro, ſay they have no aſſurance, yet do nothing more then preſume of their own ſalvation, condemn and damn others to the pit of Hell for ſin and doting, when there is not the wiſeſt man alive but doteth daily, though he ſeeth it not, neither is there any way under heaven, that reaſon knows better then this, to make their own rod beat them, by giving them into the hands of their own paſſion and weakneſs, and if they would once come to know what the Divine Heavenly Philoſopher meant in theſe words, *Luke*. 14. *verſ*. 27,28,29,30,31. they ſhould enjoy his company ten times more then they do, would they get but a right eſteem of their own ability at all times, for this they muſt have, or elſe they will never know God nor themſelves, and without which knowledge they can never judge of any thing, but madly undertook all things, but indeed do nothing.

There is ſo ſmall a difference between light and darkneſs, day and night, ſincerity and hypocriſie, truth and falacy, that he that will judge muſt be ſtrong, and have a good enſight, elſe he can never ſee the difference at all times; for if they miſtake the ſenſe of one word, they muſt of neceſſity make a falſe conſtruction, and what a ſad thing would that be in many caſes.

For, ſaid he, it is a matter of the greateſt moment in the world, and moſt noble worthy becoming a man always, in point of action, to conſider his ability, elſe he muſt needs ſpeak evil of things he doth not know, and undertake that he cannot do: Thou canſt judge no man, for that every individual act which is real good in one, is real evil in another, one circumſtance alters the caſe: Now if their be twelve men to make a Jury, the Judge muſt not give ſentence, though he have the conſent of eleven; but if thou wilt ſay thou knoweſt all ſecrets, thou art the God I look for, I will come and worſhip thee, whatſoever men call thee; he muſt know all ſecrets that will aſſume to be Judge in matter of conſcience.

Nay, ſaid I, if the caſe be ſo dificult, Ile leave off judging others.

But for my Miſtreſs in particular, I know her well enough, and I ſhall know all that will take her part, but I will never diſpute with them, unleſs it be in the way of *Jerome*, and then they

ſhall

shall not know me neither, because I will say what they say for quietness sake; thus I hope I shall please them.

If any of her friends will write in her behalf against me, I will burn my book, not because I know not how to answer them, though I am no scholar, but because they will not know my answer, but I need not fear, there is none will be so mad as I, to talk to a mad man.

He fight the fight of faith,
Hold fast eternal life,
And for this reason saith,
I must avoid all strife.

Thus reason hath wrought me to peace, and brought me to the spiritual sense of my good God by believing, whose dwelling is now in my heart.

Let men or Devils try if they can dispossess me of the sense of him, I hope ere long I shall be with him, above the reach of their power, in the fruition of those fountains of pleasure which are at his right hand for evermore.

Where I shall have aboundance, without want, liberty without restraint, security without fear, glory without ignomy, eyes without tears, joy without heavineſs, peace without perterbation, blessedness without misery, light without darkness, health without sickness, satiety without loathing; and above all this, my soul without sin, where there will be no good absent, nor evil present, where I shall have what I can desire, and I shall desire nothing but good.

In fine, as a worthy writer, who undertook darkly to represent the heavenly vision, saith, That the lively representation of it is impossible, and I know he spake the truth, by what my eyes hath seen.

Thus he reckneth and gives us the sum of whatsoever can be said.

This life everlasting is the perfection of all good things, for fulness is the perfection of measure, infiniteness the perfection of number, immutability the perfection of State, immensity the perfection of place, immortality the perfection of life,

life, and my God the perfection of all; who as he and reason saith, and I believe, will be to me all in all, meat to my taste, beauty to my eyes, perfumes to my nose, musick to my ears, and as the Psalmist saith, *Glorious things are spoken of the City of God*, what then might be spoken of the builder of it. Now let no unbelieving heart ask,

What is my God, or where is heaven or hell,
When I with him do meet, I these to him will tell.

CHAP. VI.

The man being wrought to peace, and finding the sweetness of it in himself, intreated Reason to direct how his Christian friends and Country-men should come into the same condition.

THus being wrought to peace in my own minde, and finding what a delightful thing it was to live heaven on earth, in being conformable unto the rules of reason, my bowels earned within me towards my friends and Countrey-men, who as I thought, had no sense of it, yet durst I not weep, nor shed one tear, though God knows, my heart was ready to burst within me, to see their madness; nay, I could not go in the streets, but my flesh would tremble to hear their discourse; insomuch, that I made a Law with my self, not to enquire after news, and devised things to stop my ears, and if reason had not forbid me, I had turned *Heraclitus* down right; but he said, if I wept for all, it was my nature, and I had tears at will, it should cost me both my wit and life, and with that he shewed me now and then a sad example of some persons who had destroyed themselves to do others good, yet could not effect their end; in fine, he said it was madness to weep for them that had no sense of their own misery, and for them too, unless by weeping I could help them.

CHAP. VII.

How Reason answered, and shewed cause why this could not easily be, unless they would first do those things which in their conceits was impossible to be done. 2. To leave doing those things which in their conceit was damnable to be left undone.

THen I besought him to shew me some other way how their good might be effected, for fain I would have them as I was.

He said that was hardly possible to be; but his words was ambiguous, and I concluded it might be, if they would themselves but take that pains as I had done.

He said, that they would hardly ever do, and bid me rest my self content, and give God thanks for my own salvation; and withal, bid me consider what difficulties and danger I had gone through in my thirteen years journey, and with what horrible fears and trembling I was possest; yea, at very last, when I thought my self sure, having got an excellent Pilot, to shew me how to steer my ship to avoid all the rocks and quicksands; and while I laid me down to sleep, being tired with watching, the man was as weary as I, and unawares he thought, and I in my conscience believ, run our ship upon a shelve, and there she stuck, and could not go any further; and for his part, he slept soundly, and I think he is a sleep still, but I was sure he said; I could not sleep one wink, the wind and the waves did so beat upon our bark, that I made no other account but that we should suffer shipwrack at the last; but Reason being a better Pilot then he, hath brought me off most gallantly.

This by the way, let all Masters, Owners, take heed how they trust the ship, their souls, or their religion, in the conduct of any but God and themselves; for I will assure you, this was an honest, godly man, and had good skill in the map of the whole world, and for the card and compass, he had them at his tongues end, and could name you every point thereof; insomuch that his memory was as good as a *Concordance*, to direct you to any part

of

of the Bible for ought I could perceive by him; and let me say this for my selfe, I was once one of his most intimate acquaintance, but now I know him better then he knows himself (if I am not mistaken)

I said, I hoped he was no respecter of persons, but would do the like for all men.

He said, then they must turn over a new leafe, and do that as they never thought on, running the hazard of being as mad as ever I was.

I said, that sure they will be willing to do, especially when they see I am in my wits again without their help, therefore I besought him to tell them what he would have them to do.

He said, in the first place they must take special heed unto those Directions inculcated in the Epistle to the Pastores of the Churches: I asked which, he said, all, they were not many of them, three or four at most.

1. They must indeavour to quench that fiery bitter burning zeal, or rather, spirit of spiteful emulation which they had one against another in the matters of God and his services, they must not be Judges of other mens evil thoughts, but study themselves how to maintain and keep their own conscience void of offence towards God and men, there they should find work enough, and not care what men said or thought of them, for this breeds all the quarrel, because I will be esteemed more holier then thee.

2. He said, they must of necessity if ever they will be at peace, give way to their minds, and entertain large thoughts of God, for he will magnifie his mercy, because it is great above the heavens, and his truth reacheth unto the Clouds, therefore they did marvellously erre, and do themselves and the world abundance of injury, in limiting the most high, or any of his divine Attributes to any sect or opinion under heaven.

He said unto me, was it not a shameful thing in my judgement, for an Assembly consisting of two men, and four silly women at utmost, and divers assemblies as I had seen consisting of eight or ten persons, to presume to assert themselves the onely Church of Christ, the Elect peculiar people of God, condemning all others though never so sincere to be Antichristian.

I am ashamed to say, I have been one of three, that have spoken from that known Text, 2 *Cor*, 6. 17. *Wherefore come out from among st them, and be you separate, saith the Lord, and touch no unclean thing, and I will receive you.* After we have made our prayer to this effect, that the Lord would be pleased to appear in the midst of us, and to own us by his powerful blessed spiritual presence, urging the promises, *Where soever two or three were gathered together in thy name, thou wilt be in the mi st of them:* then would we plead the sincerity of our hearts, and God knows, if we were honest, it was more then we knew, or because we had not wit enough to deceive, beseeching the Lord to pass by the frailties and infirmities of his servants, and to delight himselfe with the prattling of his Children.

He knew well enough the purpose of our hearts, and scope of our intention, was to glorifie him and build his spiritual house; not by might, nor by power, but by the dictates and directions of his own blessed spirit in us, &c. then who art thou, O great Mountain before *Zorobabel*, thou shalt become a plain, and we will bring forth the head stone thereof, with shoutingcrying. Grace, Grace, our hands shall lay the foundation of this House, and they all shall know that the Lord of Hosts hath sent us; who are they now that dare despise the day of small things, &c.

Thus have we gone to build up and edifie these our conceited Houses, or Castles in the Air, and I think verily, nay I am sure for my own part, had not God come down into me, and confounded my language, I could have found brick and morter enough to have built an other gets Tower then that of *Babel* in the Land of *Shinar*, *Gen.* 11. 2. 3. For their declared end was but to reach the heavens, and our unknown purpose and course tended higher to reach the God thereof, if it had been possible, and to have pulled him from his Throne, and set my selfe there, but to pass on and shew you a little how we laid the foundation of this divilish stately building.

1. Fitting our discourses to prepare the hearts and minds of our hearers to our Doctrine, shewing the Coherence of the Text, with the occasion and scope of the words, the drift and mind of the Spirit, as we said in that particular Scripture, then would we divide it after our fashion into parts. Then Paraphrase

phraſe and give the ſum of the words, then to gathering of the Doctrines as thick as hops.

1. out of the Coherence. 2. Out of the Driſt, out of the Diviſion. 3. And out of the words themſelves. Then would we prove them with Reaſons drawn from the conſent of Scripture as clear as the Sun at midnight.

But O the woful uſe that we made of them, it would make any Chriſtians underſtanding heart tremble, to hear how zealous and bitterly we would invict againſt the Whore of Babylon, and all her Antichriſtian Miniſtry, which in our ſenſe was all the whole world, except our ſelves.

God knows I lie not, for I think we were as zealous and fervent in our hearts, as ever the Apoſtles were, when they did teach and preach the Lord Jeſus Chriſt, and to ſpeak the truth of it, we could preach no other Doctrine; let us take what Text we would, except it were matter of Controverſie, ſuch as the perſonal raign of Chriſt on Earth a thouſand years, and other diſputable points which no man underſtood, neither was neceſſary for any Chriſtian living to know. I could name the perſonages, but I hope I need not, I would have them know themſelves, ſaid he, thou haſt ſpoke enough to make them with a vvitneſs.

3. That error alſo concerning Gods Law, muſt of neceſſity be mended, as he ſaid; for by Lavv vve muſt underſtand, the univerſal Lavv of God, as vvell that of Nature, as that vvhich vvas written, elſe vve could not bind all men to ſerve him, the Jevv vvith the Gentile, the bound vvith the free, the ſick vvith the vvell, the heathen vvith the Chriſtian. He ſaid, there was good reaſon ſo to do, for vvithout doubt God vvas the God of them all; yea, if vve did not ſo conſider, one point vvould contradict and claſh againſt another.

It was apparent God was their God as wel as ours, elſe why did he give them food and raiment, and fruitful ſeaſons, filling their hearts with joy and gladneſs. Nay, why did he give his bleſſed Son, the Lord Jeſus Chriſt out of his boſome to die for them, and appoint his Goſpel to be preached to every Creature under heaven, what doth all this ſignifie, but that he once loved the Indian Moores of *America*, as well as the fair ſanguin complexions

plexions of *Europe*, and for ought I know are at this day as highly in his favour, nay higher then the dissembling Scotch Presbyter, and the cruel Spanish Inquisitor; with the antick *French*, the apish *Germans*, also the muck-worm Butter-boxes of *Holland*; cheating hypocritical English, that boast and brag so much of their saintship and interest in his favour; yea, he may love them better then he doth me, though I have thus pleaded my interest in him.

Alas, alas, God sees not with mans eyes, neither doth he judge after mans Judgement, him that hath but one Talent shall be as well excepted of as him that hath five, if he improve it: and there is no man can judge another in this sense, though it be true, *There is no name given under heaven that we know of, by which Salvation can be expected, but by the name of the blessed Jesus*; doth it there follow, they all shall be damned who have not the Gospel, when we by our contentions keep it from them, and them from it, let him be damned that thinks so for me.

What do you mean, O Christian, whatsoever you do, leave this censuring of your selves & others, you wil all be mad else, and put the whole world out of their wits, when you press things upon them so directly contrary to the light of nature, reason, and conscience within them, as too many of your sects do to my knowledg in the name & by no less authority, then by the Authority of you rtruly blessed Lord Jesus Christ, when you speak and mean such things which I am sure never come into his heart, neither shal all the world perswade me to think, that he will damn poor weakly sick people, that never knew one dayes health in all their lives, who dare not go out of their houses, or hardly shift themselves, least the cold should strike to their hearts, and they thereby become culpable of their own destruction, for careless doing of that which should cost them their lives: Though you will not believe they have faith unless they manifest it to you in this particular point of obedience.

O dreadful Doctrine, how dost thou tear my mind to repeat thee; had thy afferters my sense, their spirits would fail them, and they would tremble; well may they chuse the night to perform their deeds of darkness in, for were the Sun God he would not shine upon them, they distract the minds of poor weak souls,

and

and fill them with ten thousand dreadful desperate thoughts, and make them draw heavy censures against themselves, who have holy devout conversations, and cannot chuse but fear God, living alwaies under his correcting hand, yea perform more of his Law in point of passive obedience, in a thankful quiet humble way, submitting themselves unto the good pleasure of God in one day in this their healthless comfortless languishing sad sorrowful sickly life, then ever thee or I did in all our active preaching and prating, & yet they must be damned; neither know we one word of comfort to minister unto them, unless they will be baptized in winter, in winter, in frost and snow; if they plead their weakness, our God is strong, and will no doubt assist us in this performance of his own Ordinance: let us act faith in this particular on him, his ear is not deaf that he cannot hear, neither his power shortened that he cannot save. He is the same God yesterday, and to day, and these are his Ordinances; let us not now want faith to trust him. Great things may be done by faith, by faith and baptism the Mountains of all your afflictions may be removed and cast into the Sea, and your selfe come whole and sound leaping away: O do not want faith to believe it, and it shall not be done: We might cite you a cloud of witnesses to prove the great things that hath been done by faith, but they would all be as impertinent and false as the former.

And since I came into my wits I cannot abide to abuse the holy Scriptures as I have formerly done, Christ forgive me for it, it was my ignorance.

But if this will not prevail with them, to cause them to gird up their loines, and go or be carried with us to be baptized, we know no other portion for such faithless unbelievers, but damnation.

What, will you not be baptized, *then go you cursed into everlasting fire, prepared for the Devil and his Angels.*

Here I could ring you a peal, that if you heard it would make your hair stand an end, and could call you worse then you are able with all your Rhetorick and the language of the beast to second you, if you had it (the Antichristian Clergy, & prove it when I have done) who many of them take great pains in study, and writing out what they judge profitable, and comparing it again

gain and again, ponder and pry, view and review all their words, it may be three moneths before they dare utter them for fear of erring, but study you cannot abide, though you would be Preachers; I know it is your glory that you can speak a whole day together Ex tempore, without premeditation; but woe, woe, woe, and woe too unto those souls that hear you.

Thus I could go on and give you reason for what I say, that should tear your heart in peices, and make you absolute mad to consider but halfe the time as you would have your Auditory consider you; but I will not, I dare not, you are not able to hear me, besides I must love you, and not tell you of your faults to your hurt.

But for those that have the light, and Christ within, they are strong; yet let them look to themselves, I give them faire warning, I will revenge my selfe on them for their curling me so bitterly without a cause; yet will I not hurt one hair of their heads for all the world, but I will take their Christ from them, and tread him under my feet, and make them tremble and quake to some purpose, when my own time serves.

Thus miserable comforters, are we are we not in this blind guids do we not shut up the Kingdom of heaven against these poor souls, & cause them to dispair of mercy. O Christ we do, and shall be shut out our selves if we repent not, and turned into utter darkness, where is nothing but weeping and wailing, and gnashing of teeth, though now we think our selves the children of the Kingdom.

Again, we think we do God and Christ good service, propagate his Gospel, edifie and build up his Church, strengthen their minds by our unpremedicated 3 or 4 hours preaching by the Glass, untill we are not able to speak a word more; and some of us have been faine to leave the place, when we have forgot our selves, to others to manage, till we have gone forth and taken breath, and collected our memories afresh.

Others presuming upon their memory, have come into the speaking place, before they have spoke forty words they were speechless, and went down with blushing, shame being forced to come out of the place after a long pause, and being demanded the cause, said, the Devil did trouble them; others would come

with

with other mens Sermons written in short hand, and when they have thought to have preached, they could not read what themselves had written; yet having somewhat a more impudent face, made shift to hum and ha out their hour, though God knows not one word they spoke was to any purpose; but that which troubled me was, that these men had thanks for their pains, but the other had none, and I think they better deserved it.

But you long and strong winded Teachers, who have your lesson by rode as perfect as A. B. C. you will never be catched in this fault (so be sure, but I will lay a worse to your charge. O you kill all those that diligently hear and consider what you say, by forcing them to that extream attention and intention in hearing and considering, two great Works so long continued, make them mad, that is to say, dote, for every dotage may be called madness, and this they must needs do, unless God should work miracles in strengthening their nature: your long and tedious, and sometimes cross impertinent discourses, do extract the humidity of their spirits, and cause their blood to be thick and dreggy, yea adust burnt up by reason hereof, so that nature cannot pass to perform her offices, but you being Divines, should not be told that the spirits live in the blood, and if they by reason of any extraordinary care or trouble, whatsoever be expended and evaporated; what do you talk to, ha?

This is the reason, if you will receive it, why many cry out in your assemblies, and say, they are damned, which opportunity the Devil oft times takes to possess them, and make them destroy themselves, to the end they might do what in them lies to make their words good.

And others who are of a flegmatick moist constitution, fall down swounding dead before you, which fills your hearts with astonishment and wonder, to see the marvellous strange dealing of God towards his children, then you go to prayers with them, but alas that will do them no good, when you have by the vehementness and impertinence of your discourses, evaporate their spirits, they can make no use of your words for want of them; thus instead of edifying and building up, and strengthening, you pull down, weaken, and kill the good attentive people of the Lord, and make them sick of all religious exercises, turn whim-

ſicall Quakers, Ranters, and what not; the Lord lay not this ſinne to your charge, for I know you cannot anſwer for it.

Thus he chid you ſoundly, and I hope you will not be angry with him for it, for I am ſure he hath ſpoke the truth.

CHAP. VIII.

Another Diſcourſe between Reaſon, and the man of the groſſeneſs of the particular errors, which is the cauſe of all Chriſtian difference, and how they ſhould be remedied with eaſe if men will themſelves, in which is inſerted ſeven divine exhilarating Elogiums.

BUt then ſaid I, ſince you mention the Quakers, pray what do you think of that ſort of people, they are very numerous? and they ſeem to be the onely people that live in communion with God by the ſpirit, now all is done, they can preach without Book, or meditation by the Spirit, they have a moſt excellent gift of diſcerning the hearts of men, rip up and lay open the very ſecrets to the view of every mans conſcience, in ſo much that none that hears them, unleſs he will willfully and obſtinately blaſpheme againſt the ſpirit; and ſo incur to himſelfe that woeful doom of never being forgiven in this world, nor that to come: but muſt needs confeſs that they are inſpired, and that God muſt needs be in the midſt of them.

Their old men dream dreams, their young men ſee viſions, their Sons and their Daughters, their Wives and their Women do all propheſie. And for all they are called Quakers, they live in the ſenſe of joy unſpeakable and full of glory.

When Reaſon heard me ſay ſo, he fell a weeping, and ſaid, alas, alas, there was never men more deceived, and given over to ſtronger deluſions, then thoſe that believe ſuch things as theſe of them. You may ſee by their looks they lie.

I asked him what he had for them, he ſaid, they wanted no inſtructions, having got the light within them to lead them into all manner of darkneſs,

How, ſaid I, do you think they are in darkneſs notwithſtanding all this; pray tell me then, what I ſhall do to inlighten them, for I have a good opinion of them that they are honeſt, and

will

will not steal, nor knowingly deceive any man; therefore if they be in darkness, it is more then they know, I dare presume.

He said, Counsel would do them no good neither would they hear it, they were so strong in their own conceits.

Poor wretches, said he, their blood and spirits are aduſt, full of Melancholy, and their excrements black, or of a sad colour, which makes them full of these conceits, and imagine they see God, and hear him, when it is no such matter, 'tis but the Phantasm of their weak, sick brains, that runs a wool-gathering as they know not what, and they will finde it I know not when.

Nay, said I, the men are strong, and in good health, and eat their meat well, unless it be when they fast for some extraordinary manifestation of God or other.

He said, that was nothing, they were sick, though they knew it not, and must be purged or let blood, else he was sure the Devil could not cure them.

God forbid, said I, that the Devil should ever do so good a work, and so said he too.

But is there nothing will do them good, unless they will take physick? then I am afraid they will be mad, or dye indeed; for I know that there is many sober Christians as well as them, that if the Lord will not answer their prayers, when they have sent for the Elders of the Church, and they have prayed over them, and anointed them with oyl in the name of the Lord, in their sick beds, yield rather to the misery of their disease, then run the least hazard of being cured by physick; not knowing the meaning of the words of our Lord, *Mat.*4.4. *Man lives not by bread alone, but by every word that proceedeth out of the mouth of God*: And if bread or oyl will not save their lives, they will use no other means, but dye.

And what hope had I to think that the Quaker, who as he said was the madst and self-willed of all men, would hear of taking physick, especially when they knew they were not sick, it was

folly to think of it; had he no other direction to give them? He said yes, if I could but get them to be merry, and sing, it may be that might do them good.

Sing, said I, alas, you know they have sad hearts, how can they sing, they will abhor that direction worse then the former, because there is sin in it as they think.

He said he cou'd not help that, he could but take the yoke from off their jaws, and lay meat before them, if they would not eat, or if they had no stomach, would take nothing to get them one, there was no remedy, they must be mad, dye, or be damned for ought he knew, he had no other way to help them.

And when I saw him angry I durst ask him no more questions that time.

But prayed him to tell me what songs he would have them sing: Said I, thou knowest that they abhor those that are put into metre by *Hopkins* and *Strenhold*, and all sect, besides them, and call them the black Psalms, though indeed holy *David*, a man after Gods own heart, was wont ever now and then in his distresses to sing them.

And it is worth their serious consideration, to think what influence *Davids* singing and playing on the harp had upon *Sauls* evil spirit, though it came in him as a particular judgement from the Lord; but I am afraid they are so possest with the Devil, that they will not think I speak true of them, in saying they are mad, melancholy, though their very turds bears witness to my words.

He bid me teach them some, see how they would like of mine, I could not tell but they might please them.

I told him I was no Scholar, and every Scholar not able to make verse to sing as they should be.

He said it was no matter for that, they had not a Scholars understanding, nor a Poets judgement, I should do them as well as I could, by the light within me, if they did not like them, let them mend them at their pleasure, without offence if they could.

Qu. *Then shall I turn Poet, what manner of songs shall I make, trow?*

Answ.

Answ. Such as thou thinkest are best agreeing with their constitutions, if thou meanest to do them good.

Qu. *How shall I know their constitutions, since they do not know themselves?*

Answ. Guess at them, as they do at all things else.

Qu. *But what if I miss their humour?*

Answ. This physick will do them no harm if they get every word of it in their hearts; if they do not like it, they may forget it when they please.

Say you so, then I will try my skill, if singing will do them good, I will teach them to sing in grace of God, every one in particular, if they will learn of me.

I wonder what men mean by the light within, I know the light of the body is the eye, the eye, the eternal common sense by which we judge, we see: now if that light be darkness, corrupted by humours or unwholsome doctrine, contrary to the form of sound words, even the words of our Lord Jesus Christ, such men must needs make mad work, and if the blinde will presume to lead the blinde, let them fall into the ditch; but who is most blinde, those that have eyes, and see spirits of the bottomless pit, pull them out by their obstru-

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SONG

Song I.

This Song gives the direction, with reason, how thou shouldest steer thy Affection to all men living,

1.

Come now set up a Throne within thy minde,
Where Christ will rule, as I by Scripture finde.
Let all the Elders have in thee their seat.
Twill make for thy advantage very great.

2.

Let reason be observed, and things in order done,
Whilest thou dost draw thy breath under the Sun:
O keep an eye upon the Lamp so bright,
Learning, I mean, that matchless Pearl of light.

3.

And now forget not thou thy A, B, C,
If thou a scholar of my Lords wouldst be,
Remember still thou knewst not A, from B,
Till Learning gave thee these same eyes to see.

4.

Thou sayest thou art rich, and learning hath at will,
And knowest not how ignorant thou art still,
Miserable, wretched, blinde, naked, poor,
Further to seek then ere thou wert before.

5.

O that thou wouldst but once incensed be,
That these same very words concerneth thee,
And so apply them to thy private minde,
The joy unspeakable, so doing, thou might'st finde.

6.

Come then leave off this cursed Art of hell,
Let peace with all men in thy minde still dwell,
Turk, Pagan, Pope, Jew, or Infidel,
They were the Lords, as thou might'st know full well.

7.

Think thou not much that they should have a part,
And let their souls have interest in thy heart;
Wert thou a man, thy nature would thee binde,
Shouldst thou it kill, thou wouldst be a Devil in kinde.

8.

For them he shed his ever blessed blood,
As well as thee, were it but understood,
And why should thou usurp the dignity,
When as they are thy Lords as well as thee?

9.

And now unless that thou obedient prove,
Imbrace his doctrine, which is onely love:
I say thou mayest believe me if thou will,
What ever thou art, thy soul shall hang in hell.

10.

Come love then all men with a chearful minde,
For God is love, as I in Scripture finde,
Love shall not hurt thee, if it be but true,
Proportionable, every man his due.

Song II.

By this Song thou shalt discern the object of thy hatred in thy self and others, which will give thee occasion thus to pray and triumph, if thou overcome them.

1.

Most glorious God of sacred truth,
And blessed Majesty.
Lord let thy spirit of Truth and Grace
Into all truth lead me.

2.

Dispell those clouds of ignorance,
and misty errors blind,
Refell the Rebellious Laws of sinne
that would obscure my mind.

3.

And let thy word which is the truth,
Refin'd and purifi'd
Me, by thy Spirit illuminate
and in my heart abide.

4.

For sweet, and pure, and peaceable,
thy heavenly wisdome is
Converting souls and making known
those sacred mysteries.

5.

Which do reveal that glorious light
that truly lightneth thine,
And will the lasting light at length
make in their faces shine.

6.

Lord let this Sun of Righteousnes,
with his resplendent Rayes
Illuminate the souls of thine
in these dark gloomy dayes.

7.

Where swarmes of Sects and Factions,
Schismes and Heresies,
Do Rent the seamless Coat of Christ
By Satans subtilties.

8.

By whose Delusions many are
Or'ecome and vanquished,
And by seducing spirits from
the truth are blindly led.

9.

But Lord thy blessed Spirit hath
expressly told of these,
That in the latter times should come
such sad and dangerous dayes.

10.

Whose impious and pestiferous wayes
are all deciphered plain,
In thy most holy word of truth,
with all their wicked train.

11.

These wandering Stars and raging Seas,
foaming out their own shame,
Do by their lewd pernitious wayes
the way of truth defame.

12.

Like empty clouds they carried are
about with every winde,
And having itching ears, the truth
abides not in their mind.

13.

But then puft up with ſpiritual pride,
and lying vanities,
Great ſwelling words they vent, and ſpeak
evil of Dignities.

14.

Dominion they do deſpiſe,
Like ſavage ſenſual bruits,
Themſelves corrupting do produce
contaminated fruits.

15.

In Cain's *cruel murderous wayes,*
theſe filthy Dreamers go,
And greedily run for reward
In Balaams' Error too.

16.

But as rebellious Core *did fall,*
gain-ſaying ſo theſe ſhall,
According to that Woe pronounc'd
ſuddenly periſh all.

17.

Therefore Lord cauſe thy little flock
from thee never to ſwerve.
But from all theſe devouring Wolves
them ſave, ſhield, and preſerve.

18.

Lord hide thy Turtle in the Clefts
of the Rock of thy great power;
And let no cruel beaſts root up
thy Vine, and it devour.

19.

In the top of the Mountains Lord,
let thy holy mount be
Exalted, and thy truth extol'd,
that all the world may ſee.

20.

Thy glorious and out-ſtretched Arm,
which doth ſalvation bring,
That all thy Saints and Angels may
triumphant Anthems ſing.

What think you of this Song? This is very well done, if it be not too heavy a tune for them, you muſt not forget that they are a ſad people, for all their boaſting.

Then I will teach them a ſong of the ſame: Pray let us hear that in another tune.

Song III.

In this Song thou haſt an exact definition of the two Powers that are within thee, with a ſure rule by which thou maiſt know which is good, and which is evil.

1.

OH! hark, Oh! ſtay, Reaſon doth ſay,
See you not what I ſee,
Oh! 'tis a Spirit of dreadful might,
And I muſe whom he ſhould be,
Oh ſick, Oh ſick, Oh very, very ſick,
Oh ſick and like to pine,
The ſickeſt time that ever I had,
Oh help me Power Divine.

2.

Yonder he comes, yonder he comes,
With courage, might and main,
Oh! ſure he doth intend to fight,
And I fear I ſhall be ſlain.
Oh ſick, Oh ſick, Oh very, very ſick;
Oh ſick and like to pine,
Without the intervening might
Of him that hath Power Divine.

3.

The place where I do him behold,
Is in my minde ſublime,
And either it is the Helliſh Spirit,
Or elſe Gods Spirit Divine.
Oh ſick, Oh ſick, Oh very, very ſick, &c.

4.

But how ſhall I this Spirit know,
Whoſe Marching I deſcry,
Is not there now ſome rule good Lord,
By which I may him try.
Oh ſick, Oh ſick, Oh very, very ſick, &c.

5.

For if he be the Spirit of Grace,
He will not me devour,
But if he be the Helliſh Spirit,
Lord keep me from his power,
Oh ſick, Oh ſick, Oh very, very ſick, &c.

6.

I dare not yet, I dare not yet
At all with him combine,
Until I know he is of thee,
And comes of thy deſign,
Oh ſick, Oh ſick, &c.

7.

He tells me that he is my Friend,
And doth me much perſwade,
And yet I dare not hear his voyce,
Nor yet accept his ayd,
Oh ſick, O ſick, &c.

Therefore

8.

Therefore behold, thy servant stands,
At Sentry Post here still,
And will not yield to his commands,
Nor yet his min'e fulfil.
Oh sick, Oh sick, &c.

9.

Until I do the Spirit know,
Whose marching I descry;
Therefore learn me some rule good Lord,
Whereby I may him try.
Oh I am sick, Oh sick &c.

10.

I much do doubt, I much do doubt,
And fear it now and then,
That he is not the Spirit of Grace,
But is the Hellish Fiend.
Oh sick, Oh sick, &c.

11.

For if he was thy Spirit pure,
I need not thus to cry,
He is not so importunate,
But I might him deny.
Oh sick, Oh sick, &c.

12.

His gentle motions they are such,
That quickly are gain said,
But this most violently doth purge.
And will not be deny'd.
Oh sick, Oh sick, Oh very, very sick,
O sick, and like to pine,
Without the intervening might
Of him that hath Power Divine.

What

13.

What is the Word, what is the Word,
I pray thee tell to me,
Oh tell me now thy word whereby,
I'ſt know him thine to be.
Oh ſick, ſick, &c.

(The Word is Holy Scripture, which is a Compendium of Reaſon, or Reaſon in the abſtract; whoſoever ſpeaks not according to this, it is becauſe there is no light in them.)

14.

If that he be the Spirit of Grace,
Thou mayeſt know him right well,
He ſpeaks nothing but down-right truth,
No lie he can thee tell.
Oh ſick, &c.

15.

Oh what is truth, Oh what is truth,
This matter I would know,
Oh what is truth, Oh what is truth,
I pray thee to me ſhow.
Oh ſick, &c.

16.

Oh truth it is, Oh truth it is,
A reckning made moſt neat,
Reducing all deducted parts,
Unto the whole compleat.
Oh ſick, &c.

17.

By this thou mayeſt the Spirits know,
That's in thy minde ſublime,
Whether he be the Spirit of Hell,
Or elſe Gods Spirit Divine.
Oh ſick, &c.

18.

For if he be the Spirit of Hell,
By this thou mayeſt him try,
For ſure the truth he cannot tell,
But forge he will the lie.
Oh ſick, &c.

19.

Now therefore heed and mark him well,
When he his news doth ſtart,
For all the truth he cannot tell,
But muſt conceal a part.
Oh ſick, &c.

20.

By this thou ſhouldſt the Spirits try,
That's in thy minde ſublime,
Whether or no they be of God,
Or come of his deſign.
Oh ſick, Oh ſick, Oh very, very ſick,
O ſick and like to pine,
Without the intervening might
Of him that hath Power Divine.

Old excellent, ſure this will do the cure, or elſe the Devils is in them, but if he be, we make no doubt, with Gods leave and their induſtry, to ſing him out.

It

It is almoſt incredible to think, the great confuſion, miſt and darkneſs that Satan will make in the minds of men, if they ſtand ſtrictly upon the examination of this; for the Devil well knows, that his time of reigning is but very ſhort in that ſoul that is reſolvedly ſet upon this work: But be not faint-hearted, but at this time be ſure to exerciſe theſe three Vertues, Faith, Fortitude and Patience, and I will warrant thee thou ſhalt put him to flight; which being done, make good thy purſuit, and in ſhort time thou ſhalt overcome him; *Fight the good fight of Faith.*

By this Obſervation or Rule thou mayeſt ſoon ſee, that the Ranters and Quakers are not led by the Spirit of Truth and Grace, but by the ſpirit of Errour; which is manifeſt to him that ſhall conſider their confuſion both in Doctrine and Practice, and knows, *That God is the God of Order, and not of Confuſion*: But theſe men, as it is evident, know no order, but run on furiouſly, and as I think, without either fear or wit: The ſearcher of hearts knows, that I ſpeak not this out of any ill-will or emulation to any Sect or Opinion under heaven; for I judge them rather objects of great pitty, then the leaſt ſpight: But if it may be by any means, that I might do my Countrey good, in reducing thoſe that are gone off from the Rule of Holy Scripture and Reaſon back again, unto that good old way wherein they may finde peace for their ſouls, or at leaſt, that I might ſtay and ſtrengthen the feeble knees of thoſe that are ready to fall; and by reaſon of their weakneſs, are ſoon overwhelmed by their thundering and terrible expreſſions, which in reaſon of their own nature, do make a deep impreſſion upon tender hearts, eſpecially being uttered with that vehementneſs and earneſtneſs of affection with which they are wont to ſpeak; and likewiſe harping upon ſomething that is known and granted to be true, weak people do hence preſently conclude, they muſt needs be of God, and have diſcerning ſpirits, otherwiſe they would not dare to be ſo raſh, and ſo by little and little to fall in with them to ſhelter and ſhrowd themſelves from the horrour which thoſe expreſſions do import. and leave off judging themſelves, which is the duty of every Chriſtian, and quite contrary

to the Law of our Lord, whom they profess to have reigning in them, living in a constant breach of his command in judging others; which is too too manifest.

Matth. 7. 1, 2: *Judge not, that you be not judged; for with what judgement ye judge, ye shall be judged, &c.*

Hebr. 10 30. *The Lord shall judge his people.*

Luke 6. 37. *Judge not, and ye shall not be judged*

John 7. 24. *Judge not according to the appearance; but judge righteous judgement.*

Rom. 14. 13. *Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall, in thy brothers way.*

Song

Song IV.

By this Song thou ſhalt learn to chuſe thy companions, in whoſe ſociety thou canſt not chuſe but delight.

1.

I Will ſing of mercy, of mercy I'll ſing,
Of mercy, O Lord unto thee,
O make my heart joyous, my Chriſt, O my King,
That I thy ſalvation may ſee.

2.

Thy judgements, thy judgements alſo I will tell,
How they diſtributed be,
Thy diſpenſations they do excell,
Righteous, my eye doth them ſee.

3.

Therefore I will my ſelf now behave,
Even with a perfect heart,
If thou Lord wilt but dwell in my ſoul,
From thy Precepts I mean not to ſtart.

4.

I will ſet no evil thing me before,
My eye ſhall be fixed on thee,
The works of iniquity, Lord, I do hate,
They never ſhall cleave unto me.

5.

A froward minde I will not bear,
Such evil my ſoul muſt ſhun,
Of all perverſations I will have a care,
Leſt I thereby ſhould be undone.

6.

Him that his neighbour doth not love,
And dealeth deceitfully,
A wicked person I cannot approve,
He keeps not my Company.

7.

The unconstant minde is not for me,
Content is my desire,
And though I am of a low degree,
My minde shall not aspire.

8.

The Covetous slave my soul doth hate,
And liberal I will be,
Yet my own goods I will dilate,
For that is honesty.

9.

My delight shalbe with the faithful souls,
That love sincerity,
And hath respect to all thy commands,
But, oh, that I could them see.

10.

Oh when shall I come, Lord, when shall I come,
Unto thy holy hill,
Where I might behold those objects I love,
And feed on thy pleasure still.

11.

Those joys I do mean, which are at thy right hand,
Of which thou hast infinite store,
'Tis but the sight of thy countenance Lord,
That will fill me for evermore.

Song

Song V.

Reasons Invitation.

1.

Come hither thou vain man,
What doth thy heart desire,
Of me thou mayest it have,
Let not thy minde aspire.

2.

What is it thou wouldst have,
That I to thee cannot show,
Let not thy spirit rave,
His pleasure let me know.

3.

Let me but see the thing,
For which thy minde is pin'd,
The heavens will comfort bring,
Their God doth so them bind.

4.

With thee he'll come and dwell,
Although thou art but poor,
And when thy curse is out,
Himself will send thee more.

5.

Would'st thou now be a King,
A King thou then shalt be,
If thou canst rule thy self,
Thou shalt be King of me.

And I am Reason bold,
Of courage fierce and fell,
I scorn to turn my back,
For all the powers of hell.

7.

What can thy heart desire,
I it to thee will shew,
Let not thy minde aspire,
But keep thy thoughts below.

8.

If thou wouldst be a man,
A God I'll make of thee,
But if thou would'st be a God,
Then ask no ayd of mee.

9

Live thou by thy own power,
For that doth God become,
The Creator do not devour,
There life shall be thy doom.

10.

But if thou wilt be a man,
Then thou must know my Law,
His instrument I am,
To keep all souls in aw.

11.

For I with God do dwell,
And know his Immense powers,
Thou would'st think I lie to tell;
How I have felt their showers.

12.

But sure I do him see,
And dare not him offend,
Yet torment will I thee,
Tell thou thy ways amend.

SONG VI.

By this Song thou mayeſt defend thy ſelfe from all the caſual cares that are incident to man,

1.

MY Ship hath anxious thoughts aboard,
Which makes me fly unto my Lord;
O heavens how my poor Bark doth crack,
I fear that I ſhall ſee ſhipwrack;
Therefore aloud to thee I cry,
O help me Lo d, or elſe I die.

2.

Theſe bluſtering winds and raging Seas,
Will give my mind but little eaſe,
I toſſed am both to and fro,
Which breeds my pain, my grief, my woe,
Yet through I am reſolved to go.
Though I do die in doing ſo,

3.

And this by faith I alwayes know,
Theſe furious winds will ceaſe to blow;
And after all the ſtorms are paſt,
Sweet comforts I ſhall find at laſt:
Therefore I will hoiſt up my ſail
In ſpight of all this future gale.

4.

Into the Ocean now I lance,
Being reſolved to take my chance,
Contented either to ſinck or ſwim
Knowing that I ſhall riſe again:
Yet be it ſo that my hope ſhould fail,
My luſty ſhip ſhall bear up ſail.

5.

Better I had to venter thus,
Then to indure that I know to be worse,
My ship shall toss it to and fro,
Sith 'tis my mind to have it so,
Until that I do come to shore,
Where I shall rest forevermore.

6.

This ship it is my mind, good Lord,
In which are Rebels to thy word,
Which revel rout and me distract,
Which makes me think my brains will crack;
Yet still I must them with me bear,
Before thy face to kill them there.

7.

These blustering winds and foming Seas,
Are casuall cares which on me seize,
By which I am tossed to and fro,
As I along to thee doth go:
But yet thou bidst me to be stout,
And like a Souldier keep them out.

8.

The place to which my Ship is bound,
It is the Heavens whose figure is round,
In which contained is all bliss,
For those that do not do amiss:
Where there I shall thee see,
And ever keep thee company.

9.

Whose beauteous beams that are so bright
Will soon dispel my darksome night,
At whose right hand doth alwaies spring
A Fountain fil'd with every thing,
Whose silver streams to me doth run
Through the man Christ thy blessed Sonne.

Sing this on any occasion of trouble, or unkindness of friends, &c.

SONG

SONG VII.

Do not find fault with these words, but devise better when thou wilt thy selfe in Gods name, for this is a Song of Triumph, and it shews thee where Christ will raign, and thou shalt see him as I do, and have done, if thou wilt fight and overcome.

1.

Ding dong, ding dong, ding dong,
My battel is almost done,
My victory so is won;
Ding dong, ding dong, ding dong,
Triumph for ever.

2.

My Triumph is shall be,
Sweet Musicks melody,
Better then ever you see,
Ding dong &c.
Triumph for ever.

3.

I'll have a Chariot of Gold,
Ding dong, ding dong &c.
Most lustrious to behold,
Ding dong, &c.
Triumph for ever,

4.

My neck shall wear a Chain
Ding dong, ding dong, &c.
Yet Gold I do disdain,
Ding dong, &c.
Triumph for ever.

5.

My Bracelets I will have,
Ding dong, &c.

Though here I am a ſlave,
Ding dong, ding dong, ding dong,
I'll triumph for ever.

6.

Of this they ſhall be made,
Ding dong, &c.
And better could it be ſaid,
Ding dong, &c.
Triumph for ever.

7.

White Pearl, Diamond, Sardis ſtone,
Ding dong, &c.
My name is writ that is not known,
Dong dong, &c.
Triumph for ever.

8.

My Garments ſhall be white,
Ding dong, &c.
To Chriſt I have a right,
Ding dong, &c.
Triumph for ever

9.

For Chriſt my Lord will come,
Pow tow, pow tow, pow down,
Therefore I will beat my drum
Row tow, paradow, row town.
Triumph for ever.

10.

The Devil ſhall be bound,
Ding dong, &c.
Therefore my drum ſhall ſound,
Pow tow paradow, row town,
Triumph for ever.

11.

The Judgement ſhall begin,
Ding dong, &c.
Therefore I will down with ſinne,
Ding dong, &c.
Triumph for ever.

12.

Gog Magog shall go down,
Ding dong, &c.
The Saints shall wear the Crown,
Ding dong, &c.
Trimph for ever.

13.

But when shall all this be?
Ding dong, &c.
Q. *And where shall I this see?*
Ding dong, &c.
And triumph for ever.

14.

A. *The Scripture doth not tell,*
Ding dong, &c.
I know not very well,
Ding dong, &c.
Triumph for ever.

15.

Q. *Shall it be at* Jerusalem,
Ding dong, &c.
And what shall we do then,
Ding dong, &c.
Two triumph for ever.

16.

An. *Why thither we will go,*
Ding dong, &c.
To see this glorious shew,
Ding dong, &c.
And triumph for ever.

17.

But when that we come there, [Interlocution.
Ding dong, &c.
How shall we all come near
Ding dong, &c.
Trimph for ever.

18.

How shall we Christ then see,
Ding dong, &c.

And know which man is he.
Ding dong, &c.
To triumph for ever.

18.

This thing I cannot tell,
Ding dong, &c.
I know not Christ so well,
Ding dong, &c.
Triumph for ever.

19.

Then sure 'tis Christ within,
Ding dong, &c.
And there he must be seen
Ding dong, &c.
Before triumph for ever.

20.

O how shall I him see,
Ding dong, &c.
This thing will puzzel me,
I will do my Muses wrong.
Spoil triumph for ever.

21.

Why there thou maist him find,
Ding dong, &c.
If that thou art not blind,
Ding dong, &c.
Then Triumph for ever.

22.

O shew me how to look,
Ding dong, &c.
Go take the Christian book,
Ding dong, &c.
Triumph for ever.

23.

And see the Christ in thee,
Ding dong, &c.
Just such a one to be,
Ding dong, &c.
Then triumph for ever.

24.

And when this hath been,
Thy Triumph ſhall begin,
Till then thou muſt not ſing
Ding dong, nor triumph for ever.

Weak Chriſtian Reader, whoſe good I tender as my own, Chriſt knowes my heart, if I could imagine any way to ſtrengthen thee, I would not ſpare my paines; but it grieves me not a little to think that thou wilt flout me for my love, and call me all to nought; but that is thy ignorance, I pitty thee, thou knoweſt me not, neither canſt thou now, becauſe I have laid an injunction on my ſelfe to be mad, that is, to wear mad habit; and why did I ſo, truly to keep my wits alive to ſerve thee, for I was too much affected with the diſtraction of my Country; and here I have ſtript this Song for thy ſake out of its rich Clothes, and put it down plain in Proſe, if by any means I might pleaſe thee.

Thus have I taken no little pains, being neither Scholar nor Poet, to deviſe theſe ſeven Songs; there is for every day one, and I think that is enough, but if ſeventy times ſeven would do you good, I would ſpend my wits under God to deviſe them.

My

1

MY battel is almost done,
My victory so is won;
My Triumph it shall be,
Sweet Musicks melody,
Better then ever you see,
I'll have a Chariot of Gold,
Most lustrious to behold,
My neck shall wear a Chain
Yet Gold I do disdain,
My Bracelets I will have,
Though here I am a slave,
Of this they shall be made,
And better could it be said.
White Pearl, Diomond Sardis stone:
Thy name in writ that is not known.
Thy Garments shall be white,
To Christ thou hast a right,
And Christ thy Lord will come,
For I have beat the Drum
The Devil shall be bound,
As true as my Drum did sound,
The Judgement shall begin,
Do thou now beat down sin,
Gog Magog shall go down.
Thou shalt have a Crown.
But when shall all this be,
And where wouldest thou it see,
The Scripture in express tearms doth not tell,
Therefore I know not well,
Shall it be at Jerusalem?
Prethee what wouldst thou do then?
Why thou wilt thither go
To see a glorious shew.
But when thou comest there

Thou muſt not come him near,
How wilt thou then him ſee.
And know which man is he.
This thing I cannot tell,
I know not Chriſt ſo well,
Then ſure 'tis Chriſt within,
And there he muſt be ſeen
O how ſhall I him ſee,
This thing will puzzel me,
T will do my Muſes wrong.
Spoil triumph for ever.
Why there thou maiſt him find,
If that thou art not blind,
O ſhew me how to look.
Go take the Chriſtian book,
And ſee the Chriſt in thee,
Juſt ſuch a one to be.
And when this hath been
Thy Triumph ſhall begin.
Tell then thou canſt not ſing,
Triumph for ever.

But when would you have them ſing them; at any time, eſpecially when they feel their minds diſtreſſed, or when they liſt themſelves.

O why did you put in that word *(liſt themſelves)* now I am afraid that all my labour is invain in deviſing theſe Songs. I thought before to have told them of a hundred and fifty more, but if you put it to their choices, I wil not ſpeak one word of them, & truly I think or am afraid theſe will be to no purpoſe. For every ſect diſpiſes ſinging, and preach vehemently and maliciouſly againſt it, call thoſe Pſalms put into Meeter by *Thomas Sternhold* and *John Hopkins*, with others, the black Pſalms, and what will they ſay of mine then.

Then what ſhall I do to do them good?

It may be I will dreſs thee, and ſome others, within a hairy Garment, as *Rebecca* did *Jacob*, ſince thou wouldeſt ſo fain have them to have a bleſſing.

Alas you ſpoil all by telling them ſo before hand.

Tuſh, their eyes are dim, and their feeling and underſtanding is no better then *Iſaacs*, if it be ſo good, and yet thou knoweſt he was deceived.

But when ſhall this be done?

Nay, ſtay there.

But what ſhall I do when I am thus dreſſed? go amongſt them and teach every man how he ſhould be his own Phyſitian, ſince they will not truſt others to miniſter to them, for Phyſick they muſt have, or elſe they will madly dye, and that for ought I know eternally.

But methinks the Magiſtrate might ſave us all this labour, and do but as they did in *New-England* by thoſe eleven ſtrangers, though otherwiſe free-born Engliſhmen.

What was that, give them twenty two whippings, containing 350 ſtripes, if every Juſtice of Peace would cauſe them by his power to be ſerved as they did eleven of their neighbors, give them ſixteen whippings, reckoned together, containing 160. ſtripes; or if they had but power to ſerve them as they did the five and forty inhabitants and ſtrangers together, put them into priſon for 137 weeks put together, and there give them a hundred thirty nine ſtripes; ſure this would make them to know themſelves without any more ado.

I do not know what virtue pitched Ropes have; but this I know, that Tar is of a healing nature, I have experience that it cured my Dogs ears the other day after I had cut them.

But if I could think that pitch Ropes were of greater force, nay, that they would minister any thing to their good, I would give all the money in my pocket to buy them some.

He said, alas, that would do them no good, it was neither Pitch nor Tar, nor Ropes neither, that was a proper remedy for their disease, nor yet whipping, nor bonds and imprisonments, they would make no more of Ropes then *Sampson* did of his new Cords, but either slight them, or fullenly dye under them; and for imprisonment they valued it not, nay if they would burn them at a stake, they would hardly feel it, they would be filled with such a devilish strong conceit of their martyrdome; and if they would hang them, they will please themselves with these thoughts, that they are going to heaven in a string.

Therefore he condemned all those to be almost as mad as they that thought any such means would cure them. The most that this could promise was, that they might be silenced for a time; but he said, there could be no Church kept so pure at last, since the Apostles departure to be sure, but they were alwayes in danger, and did still arise one or other amongst themselves, that would speak perverse things to draw away Disciples after them.

Nay in truth, he said, that there was not a man of us all, that was ever yet so sanctified, except the Captain, our Lord Jesus Christ, but was alwayes in danger of deceiving himself and others.

And therefore whatsoever I did, I should take heed of countenancing any such indirect means, for the wisest of us did not know; unless we had that spirit as they had, to presume our selves inspired and infallible, but that they might be overtaken in their fault, and we being Christians should not be ignorant of this main point of the Law of Christ, *Bear ye one anothers burthens:* thou that art spiritual, restore such in the spirit of meekness considering thy self, least thou also be tempted, *Gal* 6. 12. Indeed, he said, if some such things could be done by them to themselves, or by others with their consent, he did believe it

would work kindly with them; but for others to punish their bodyes, and not being able to convince their understandings of the reason of it, and to shew how it made for their good, it was very improper, yea impossible for them to reduce them by it.

Nay said I, if you think and say so, I will think no more of that, and will perswade all men as much as in me lies to be of your mind.

For I think if reason, with their own discipline, will not helpe them, they must be damned, for all the help of man, but selfe discipline is mighty powerful.

But I asked him, why all these miseries and distractions happened among religious People: O said he, Religion is a devillish thing if it be false, it distracts the mind unspeakably, fills the imagination, that *Jesabel*, painted, damned bitched whore, bottomless pit, and counterfeit of reason, beast, Devil, and worse then Devil within us, the old man, the heavens crucifie him for me.

Religion is like *Æsops* Tongues, and so are the people that profess it, good for all things, good for nothing.

Wherefore he bid me, whatsoever I did, I should beware of those that keep a prating about Religion, for a thousand to one they had none at all.

The sincere Christian knows himselfe, and if all men say he is a Devill, he knows they speak true of him, in respect to his old man, and is not angry with them; yet for all this he is not ashamed to maintain his own sincerity before God and Christ, who onely knows the secret wishes and desires of his heart.

I thanked him kindly for his instructions, for he had informed me of more then I knew, or at least thought on before; and I resolved in my selfe to beware of Professors, for I saw that they had deceived me, and themselves, and all the world besides.

Then in the last place, I besought him for my Country, or man-kind in Generall. Who I thought was of no Religion, nor had no fear of God before their eyes.

I asked him for some instructions for them to do them good.

He said, if they had no fear of God at all, he would not speak one word to them, till they did get it of themselves.

Nay,

Nay, said I, they may have Laws to restrain their humour, said he, there is enough of that, let the Magistrates put them in execution to the utmost, against them.

Then thou takest care for none but those that are religious and fear God, there is no other that are capable of my directions, and indeed I am on Gods side, let others shift for themselves in the Devils name if they can.

I but said I, now I call to minde, there is no man but he will say he fears God, and doth what he doth in obedience unto him, though he be never so factious or seditious: Then in what manner shall the Magistrates command such, in what manner they list themselves.

How? this is a strange saying, In what manner they list; I believe if thou were a man, thou wouldest not give them this liberty, or if thou didst, thou wouldest deny them obedience when they commanded thee.

It may be I should; Man, you know is a contradiction, saies one thing but does another, then what shall a man put his trust in, in God, not in Princes, for they are men.

Then at this rate he is happy, that is, a Law to himselfe, who knows not that thou fool; I, but every man cannot command himselfe, then let him learn, for if he cannot govern himselfe, there is no reason but he should be ruled by force, and governed whether he will or no.

But who shall be judge? it may be the Magistrate will call my Religon faction, and say, I mean sedition by publishing it; what shall I do in such a case; indure his penalties, not revile him, but rejoyce that thou art counted worthy to suffer affliction for truth sake: I but then what shall I do to keep my Goods and good name, what matter is it for them, let the Devil take them, what needs thou care so long as thou serves God: I but I cannot be so satisfied, then the Devil take thee & his dam to boot, thou art that Rogue that hath destroyed our Nation by thy whining, and preaching, and praying, thou madest me believe all this while, that thou was heavenly minded as I was, but I see this world is in thy heart.

He bid me ſhould not be angry nor pitty them, for this did not concern me, becauſe I had crucified the world, therefore he loved me, but indeed he had the the ſame affection towards others, and would ſpeak to them in particular, but it would be a good while e're they would hear him, for they would think him a Devil, and went about to perſwade them out of their wits.

O ſaid I, they will think I am a Devil rather, and call me curſed *Canaan*, for giving thee occaſion to diſcover their nakedneſs, and it may be they will kill me, for they have beat me already, and pulled out my eyes, and made me mad, but if they do, I know what I know, I ſhall be ſo much the ſooner with my God, in the mean time I will be ſure to keep cloſe to that example thou gaveſt me.

Yet again, Why ſhould I think that they will hurt me, ſure if they could but know, or were there any way by which I could manifeſt my affections to their conſideration, & give them but a gimpſe of that care and pains my poor mind hath taken for them this thirteen years, and with what violence I forced my ſelf to behold their madneſs, labouring day and night to find out the reaſon of it, and when I had done, took no little pains to inſinuate my thoughts into the wiſeſt of them, but Lord they were Children, and I could never find them capable to underſtand what I did ſay; though I ſpake as plain as poſſible could be; the heavens knowes I can do no other, it is my miſery; I have no language but my own, I know not one word of either Hebrew, Greek or Latine, and for the language of the beaſt I will never learn that if I can chuſe; O my eternal God, let thy eternall decree ſeal me up in eternal deſtruction, before thou force me to a thing ſo contrary to my mind.

2. Did they but underſtand how much I have beaten my ſelfe for their ſakes, and at the laſt took to wear their Livery, pleaſing my ſelfe with madneſs, becauſe I could not find reaſon among them, therefore do I reſolve to be mad, becauſe I will keep them company, for elſe I muſt leave the world and go to the mountains, or ſome deſert or other, but that ſhall not need,

need, since I know how to wear this Garment, and it pleaseth me so well that I will never be without it till my Lord comes: yet my wife (I mean my fancy) being a Lady of renown, daughter to a great King, Lucifer is much displeased with me, she overlookt her own pride, and thinks black spots becomes her, she will have her silk Gown and silk Petticoats daubed with silver lace, drag on the ground halfe a yard after her; but I do not envy her for it, let her dress her selfe as fine as hands and pins can make her; but let me alone, call me not fool, Ranter, nor Knave, and Hypocrite, but let me wear what Garments I please, so I have the hidden man in my heart, viz. a meek and quiet spirit, which in the sight of God is of great price: 'tis no matter what I wear, Silk or Sattin, Tafety or Velvet, or if I please, Sackcloath, or a Coat of hair; but forsooth it is a dishonour to have her Husband wear such habits, and her Fathers dignity is infringed by it, but I care not, I will please my selfe, if she like me not let her leave me, go to her Father again, I will return all her Dowry, and thank God I were so rid on her too, but put her away I dare not, neither can I change till death doth part; but if I could I would not, for if I should marry *Sauls* daughter, the King of Israel, there would be no difference, for she is just so affected; for when *David* danced before the Ark, indeavouring with all his might to keep his steps in order; yet his wife counted him a fool, or mad and hated him in her very heart; so likewise doth my holy Sisters hate me, and are highly offended, because I will dance and sing, though all my Songs are of Sion; but I know the reason, they love me, and are jealous, and look on me through the Ranters or Quakers window of their mis-understanding, which makes them prejudge my wayes. Truly they do me much wrong by their vain talking about things they understand not, which makes me unkind whether I would or no, insomuch that I am forced to shut up my doors against them, least they should inflame my choler, & then I might be mad indeed, then would they foolishly glory in my destruction, and say they were true Prophets, look how God hath forsaken him, but I love them well for all this, and will have them to know it, for my design is, that they should all dance and sing with me, I will do my uttermost indeavour to teach them if they will learn; if they will not, I must

dance

dance and sing to make my self merry, and I hope there is no harm in that.

3. Could they but think what violence I have used to refrain my natural affection, which forceth me to weep alwaies, when I consider their unknown madness, and if I did not carry a strict hand over it, my passion would melt me away.

But sith I do what I can to bridle it, I make no question but all my tears are put into my Lords bottle, and will one day make to my account.

4. Did they but know how often I have hazarded my life in the writing this Treatise, by reason of the infirmity of my body, and how often I have been sick and forced to my bed since I began it.

5. But O could they think how much wrong I have done my self, in forsaking those high thoughts & heavenly ejaculations in which I had immediate communion with my God to consult there, and my own former madness on fresh, and to dispute as I have done with all the spirits that ever I heard of, in my self; have I answered all their Arguments, otherwise this Book would never have had so great a face of Majesty. Start not at my language I will be damned if I know any one untruth herein inserted: nay, if to the best of my knowledge, I know it not to be all true of my selfe and others.

You will say, if this be true what I have said, there is none but those that have hard hearts can chuse but pitty me.

Alas, they have such I know by my own, and also by my experience of them, I should know my Masters conditions, for I have served them a double Apprentiship almost, and for those that belong to the spirit of Quakerism, I knew them before they knew themselves, when they first erected their meetings at *Kingston* on Thames, and in *Toolies-Street*, and in the *Mote*, and in *Farding Alley*, and little did we think that our leaders would turn Ranters in less then three years time.

When they told us with trembling, that they had been in the valley of *Achor* I was also with *Robins*, *Mugleton*, and *Reeves*, and their gang in prison, & when they were on their trials at Justices Hall in the *Old-Bailey*; the Ranters I knew, and have had intimate converses with them by word of mouth, but I will not

name

name them; my reason is, because they never put names themselves in print as I saw; as the Quakers and others have done; let no man therefore call me Ranter, because I am just and will give the Devil his due, least my God by his eternal spirit of reason, rent his mind in pieces for speaking that which he, nor all men, nor Devils shall ever prove.

But the Quakers might spare their pains in respect of me, for I know them as well by their looks, as I can by reading their Books, for the chief of them are my old acquaintance, some my near neighbours that daily came to my house. I know more of them then *Webb*, *Nailer*, and *Fox*, and little limping *Willy* with his yellow locks, yet they know me not, nor will not believe that I do love them.

And for the semal kind I know them in my mind, *Hannah Stranger*, and *Hannah Treatman*, and *Dorkis Erbery*, they can all sing well, as I believe, and have heard men tell; but I will sing with them for their Christ if they dare, let them be never so much inspired, I'll put them down my life for it.

And for the art of quaking, I have the habit of that as well as the best of them all, and will undertake to make the strongest Quaker quake four days after he hath seen and heard my fit; yet I am but a man, and not inspired in the least that I know of.

But as all men having the spirit of Reason in me at my command, to use or abuse even as I list my selfe; neither do I think any man is otherwise, though I can feign ten thousand notions as well as they, and say I am God, Christ, inspired, &c. and when I had done, get fools enough to believe in me, as they do in *Mahomet*; but my curses light on those spirits that have insinuated into my mind, that I am any otherwise then as I say, a nothing Creature.

Christian Reader, my fears are thy fears, for I fear nothing my selfe, though I prevent the worst as nigh as I can, having had large experience of my own and others deceitful hearts.

For once I was a Shepherds Dog, and for three years I kept his sheep, while the shepherd rid a progress in the Country for his pleasure; indeed he was imprisoned there, but I take no notice of that, because he denyed the faith when he came home, in

whose

keep the sheep together, else I was sure they would all have run from his Fold, and then the shepherd might never have come home again.

Now it so happened, that I poor Cur, was grown somewhat lean and love, what with too much barking, and what with grief to see that it it was all to no purpose: For one blast from the shepherds mouth blew not onely what I and many others, but also what himselfe had preached and printed, and suffered for quite away, and had not I chanced to catch hold of this leaf of the Tree of Life, his breath had blown me into eternal destruction.

Though a great while I thought it would have cherished me, yet I had no ground for that, for the shepherd was never so kind as to spit in my mouth, except it were once or twice, being much perswaded thereunto, and he grutched me that, else he would not have hit me in the teeth with it to my face, and have made a Theme thereof to his sheep mouthes after, but I thank him kindly to make me amends for all my former charge and pains to him and his sheep; he thus rewarded me, for he told the sheep the Dog was mad, who all accordingly believed him, and was more afraid of his Dogge then they were of the Wolf that devoured them.

Yet this Cur loves him still, and would be glad of any opportunity to lick the shepherds eyes, and hath barked all this for the lamb, and the Lambs sake, that they might not be devoured by the ignorant Wolves, their shepherds that go in sheeps cloathing.

Besides, he will bark more if God say, Amen, and will make every sheep so knowing, that they shall keep themselves till Christ the great shepherd comes to set up his Throne in their hearts, and rule them with his golden Scepter, their own reason, and for that end he hath devised two Treaties, one called, *The Anatomizing of the old Man*, in which he will demonstratively shew how he was begotten, how born, how nourished, how we should know him, and apprehend him, and how we must persecute him to death till we know he is dead in us, and then quarter him, and hang them upon the City Gates of our minds,

minds, for his Treachery against the King of our peace, the Lord Jesus Christ.

The other Treatise contains an exact definition of all the divine vertues, and their opposite vices, with their distinct objects, and time and place of exercise; all which he hath put into Verses, and adorned them as well as he could with his natural Rhetorick; besides, a Comment in Prose upon every distinct vertue; But thou wilt say, Brag is a good Dog, if I should tell thee that if thou wouldest affect thy mind to read and sing these Elogies once or twice a fortnight, they would leave such a tincture behind on thy spirits, that thou shouldest not be hardly sensible of the greatest calamity, but bear them chearfully with patience.

And in my Treatise of the old Man, I will shew the perfect way to mortification, in so much that the veriest Whore-master shall be able to see the faireſt beauty lye prostrate before him, and not have his mind affected with concupiscence; and for all students that are troubled with the Venerial humour, I will ease them under God to their great content, that their labours might not be obstructed. But let no man ask to see them, till my own time is come, for I have but one poor weak man to transcribe them, and he can do but what he can. But the world never knew me, neither will they believe what I say, but call me Devil, though I served God as well as the best of them; and power out my supplications day and night before him continually, for I have experienced his truth in me, and his faithfulness to me; I know him to be what the Scriptures saith, He is a God hearing prayer, for he hath satisfied me to the utmost; true, it is no good thing will he withhold from them that fear him; and those that seek the Kingdom of heaven and the Righteousness thereof, shall have all things added unto them, even as I that am no Scholar; yet do I not presume, in saying, I am wiser then my Teachers, for here is not any disease incident to the body of man, but I know how to go to work to cure it, and have cured my selfe and many others besides, neither will I learn of any to make a Sermon, or to preach, if I list my self, from any Text of holy Scripture, & all distressed wounded consciences I can cure, resolve their doubts if they be radical, not that I am an Astrologer, but out of my own experience, for I have drunk of the cup of Tremblings more then a thousand times I thank God, and made observation of every thing that almost happens.

Yet I practise nothing but my trade, nor will do, till I have exalted him that hath exalted me, and then I will do my Country good another way, for I love them, and would have them at peace one with another, then shall they see my Lords Glory.

Christian Reader, inditting my Discourses to these distracted times, I fixed my eye on a rule of Metaphysicks, which tell me all the art of Physick is comprehended in the knowledge of two words, viz. Sympathy and Antipathy, and our disease may be well reduced to two general heads, Ranterism and Quakerism, for they are the two Fountains from which and to which all faction ebbe and flow: I have according to my wisdom composed my Medicine of a sympathetical nature, but in Antipathy is too much seen, I know not: I care not what thou thinks of me, my Lord knows I am a Christian, and will be in spite of fate.

Now Reader farewel, for I must work to strengthen my selfe against the beast of the bottomless pit, and all false and feigned Christs without and within me and their adherence, who will or may lay any thing to my charge.

Which I do thus in few words.

1.

Yeelding unto their Calumnies,
Saying, I am what they will devise,
Envious, Apostate, Rogue, Ranter too,
A cruel wretch that will undo;
All that with me will have converse,
And bring their souls into distress.

2.

If they say I a Devil be,
I will say I am, they speak truly;
The worst they ever saw or knew,
Say what they will, I'le say 'tis true.

3.

Apostate, Glutton, Devil, or more,
Was my dear Lord which went before,

One

On that account he sure did die
Though here I will him deifie.

What did he do, nothing but good,
This all the World understood,
Therefore he a Devil had,
His deeds had otherwise been bad.

To have a Devil is my bliss,
Me to accuse when I do miss,
If they a Devil had 'twas well,
That he might keep their souls from hell;
It is better that a Devil I be,
Then that the Devil should have thee.

FINIS.